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5 Great Fictions Which Are Ruining Mankind

CHARLES EUGENE STOCKER

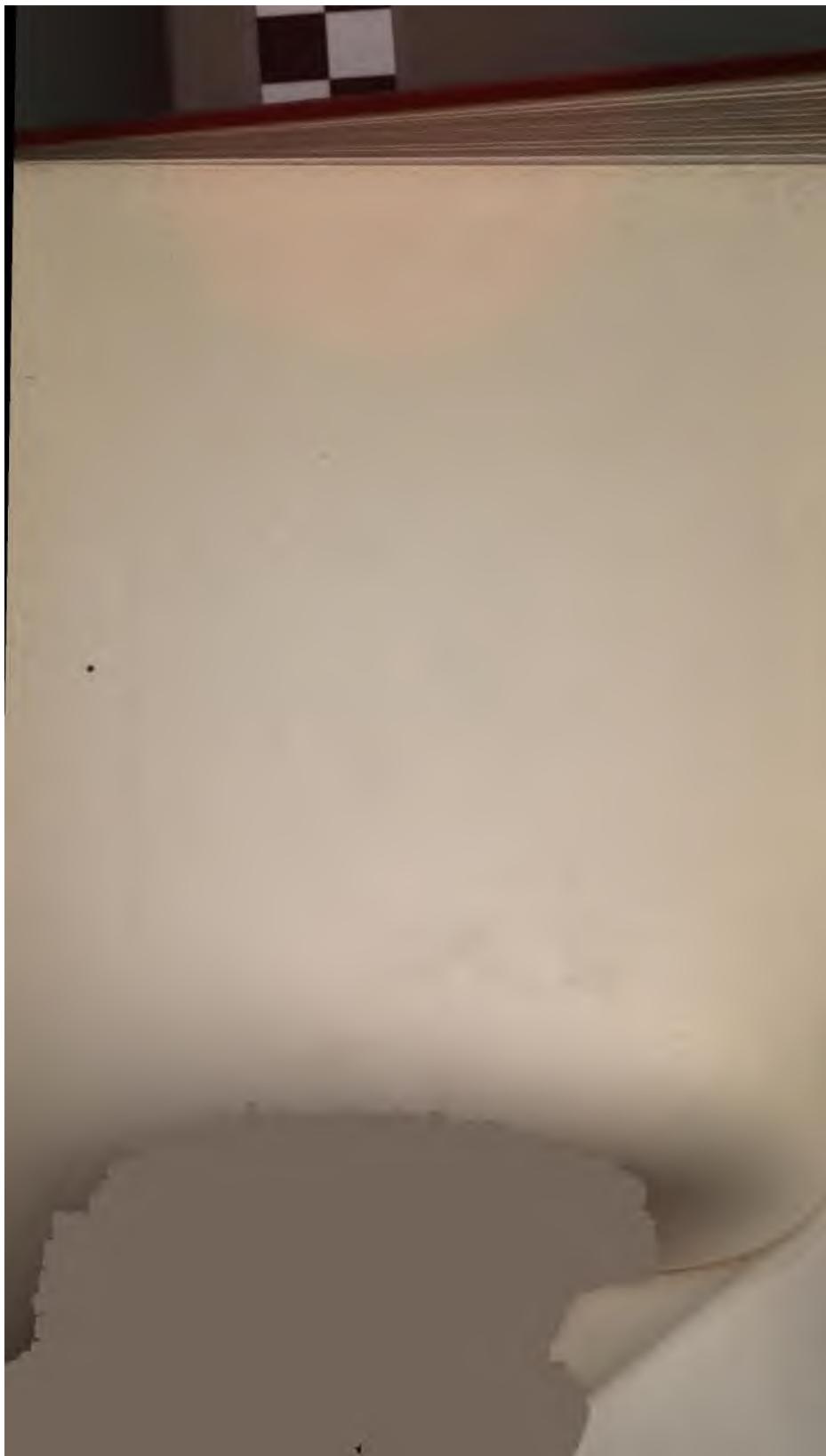
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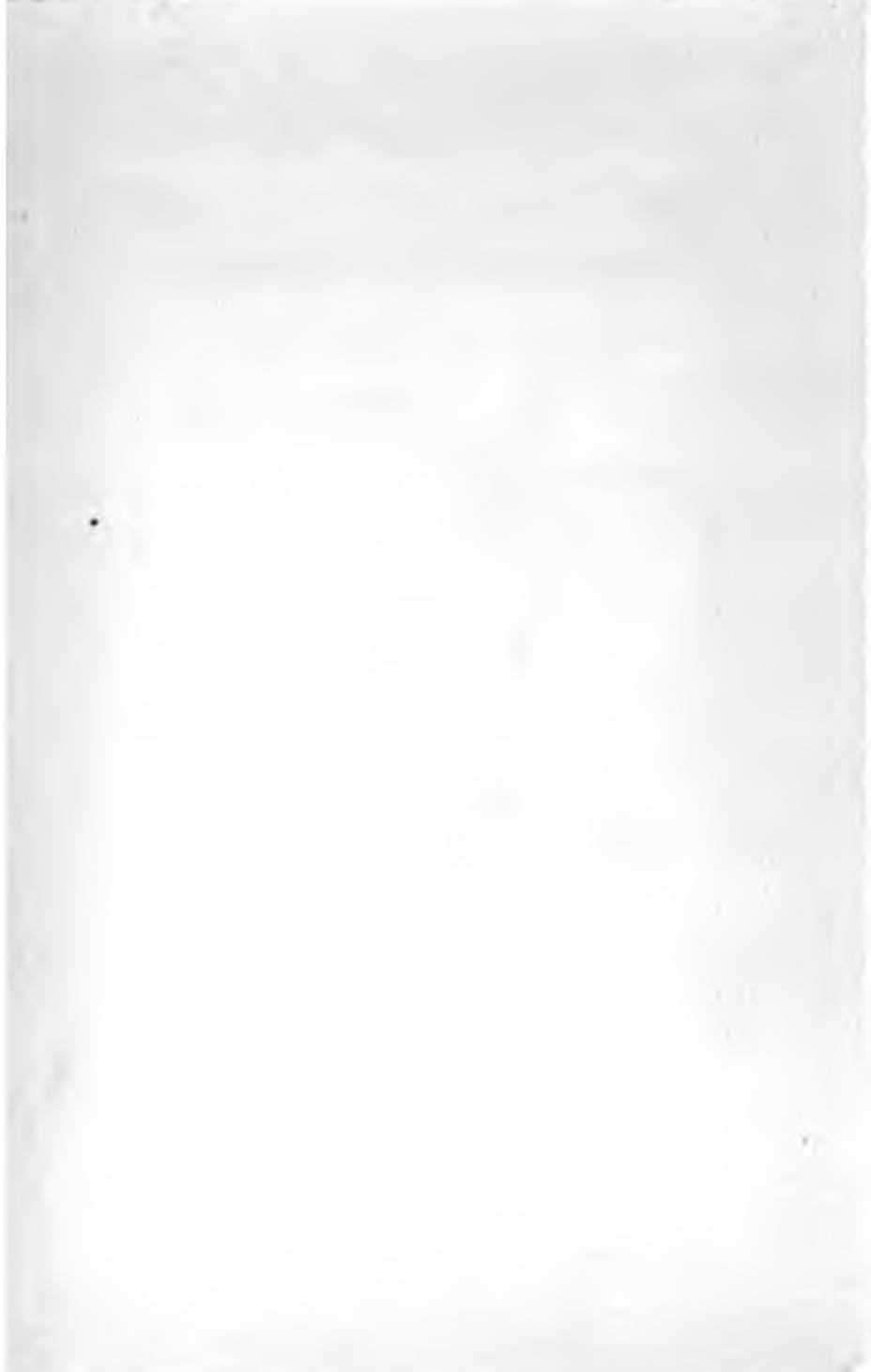


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THE
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THE GREAT FICTIONS WHICH ARE RUINING MANKIND

By

CHARLES ELIHU SLOCUM
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Member of Local, Ohio State, New England, and Old Colony Historical Societies, and of The American Historical Association. Fellow of The New York Historical Society and of The American Association for the Advancement of Science. Member of the American Medical Association about forty years.

Stay and Fight It Out

General Slocum's Injunction to the Council of War in the Dark Hour of the Battle of Gettysburg.

1914

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THĒ FÖNETIK SPELING OV THĀR
LANGWĀJ AND HÖ HAV THĒ KURĀJ OV
THĀR KONVIKSHONZ
THIS BŪK IZ DEDIKÄTED
BI THĒ OTHUR

**Persistently thoughtful and moral
work is necessary for proper
accomplishment in life
along the high plane
of proper manhood
and womanhood**

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The present spelling fulfills neither its legitimate office of denoting pronunciation nor its illegitimate one of disclosing derivation. It is consistent only in inconsistency.—*Professor Thomas R. Lounsbury, of Yale University, in his book entitled "English Spelling and Spelling Reform," 1909.*



I

THĒ FŌNETIK ALFĀBET

THE letters or characters of the phonetic alphabet, thirty-three in number, are here given with their sounds and use illustrated. It is suggested to the readers that they pronounce each vowel several times over, giving its full distinctive sound sevural timz övur, giving its ful distinktiv sönd separately, that eyes and ears may become familiarized with their forms and sounds, namely: yorizd with thār fōrmz and söndz, nāmli:

1. A a, ah, az in kat, kar, far, ar, and.
Old style as in cat, care, fair, air, and.
 2. Ä ä, äh, az in Kät, ät, äti, äm, äs.
Old style as in Kate, ate, eighty, aim, ace.
 3. B b, bē, az in bat, bät, batl, bā, abā.
Old style as in bat, bait, battle, bay, abbe.
 4. Ch ch, should be combined as one letter,
Ch ch, shud bē kombind az wun letur,
and used only in such words as Church, much, and
and üzd önli in such wurdz az Church, much, and
-
-

THE FÖNETIK ALFĀBET

so on. C c should never be used alone; and ch
sō on. C c shūd nevur bē ūzd ālōn; and ch
should never be used for the sound of k, as in
shūd nevur bē ūzd fōr thē sōnd ov k, az in
Christopher.

Kristofur.

5. D d, dē, az in dabl, dāt, dā, ded.
Old style as in dabble, date, day, dead.
6. E e, eh, az in bet, det, dēfekt, ej.
Old style as in bet, debt, defect, edge.
7. E ē, ēh, az in chēz, dēsēt, ēt, ēl.
Old style as in cheese, deceit, eat, eel.
8. F f, ef, az in fech, fēt, fāt, fāth.
Old style as in fetch, feet, fate, faith.
9. G g, gā, az in gāt, gābl, agenst, get.
Old style as in gait, gable, against, get.
10. H h, āch, az in hens, henz, hiz, haz.
Old style as in hence, hens, his, has.
11. I i, ih, az in hich, hinj, his, ditō.
Old style as in hitch, hinge, hiss, ditto.
12. I ī, īh, az in īz, hīv, hit, īr.
Old style as in eyes, hive, height, ire.
13. J j, jā, az in Jīlz, jin, jentl, Jū.
Old style as in Giles, gin, gentle, Jew.
14. K k, kā, az in kān, kach, kandl. Hēr it
Old style as in cane, catch, candle. Here it

THE FÖNETIK ALFÄBET

is seen that k is given its full rights, to the ex-
iz sēn that k iz givn its ful rīts, tö thē eks-
clusion of c altogether.
klüzyon ov c öltögether.

15. L l, el, az in läs, lak, lam, lä, lik.
Old style as in lace, lack, lamb, lay, like.
16. M m, em, az in majik, män, mit, mēl.
Old style as in magic, main, might, meal.
17. N n, en, az in nek, nit, nē, näm.
Old style as in neck, night, knee, name.
18. O o, oh, az in not, bothur, fothur, for,
Old style as in not, bother, father, far,

borō. Hēr wē sē this o rēpläsing thē öld sönd
borrow. Here we see this o replacing the old sound
ov ä, az in or, por, pork, ork, bork, lork, mork.
of a, as in are, par, park, ark, bark, lark, mark.
There are several reasons for this change: the o
Thar or sevural rēznz för this chānj: thē o
has the same sound, is easier written, requires no
haz thē sām sönd, iz ēziur ritn, rēkwirz nō
diacritic marks, is in harmony with other prin-
diäkritik morkz, iz in hormōni with uthur prin-
ciples of phonology, and, hence, possesses no fea-
siplz ov fönolđji, and, hens, pozesez nō fē-
ture of the old arbitrariness.
tūr ov thē öld orbiträries.

THE FÖNETIK ALFÄBET

19. Ö ö, öh, az in ök, ör, nöz, ö, sō.
Old style as in oak, oar, nose, owe, sow.
 20. Ö ö, öh, az in tö, röm, möv, öz, söt.
Old style as in to, room, move, ooz, soot.
 21. Ô ô, ôh, az in ôl, wôr, bôl, Pôl, ôt,
Old style as in all, war, bawl, Paul, ought,
taught, walk, naught, bought, sought. This o re-
tôt, wôk, nôt, bôt, sôt. This ô re-
places the old broad sound of a, for most of the
pläsez thē öld brôd sönd ov ä, fôr mõst ov thē
reasons given for the replacing of a by o.
rēznz givn fôr thē rëpläsing ov ä bî o.
 22. Ö ö, öh, az in öt, sönd, Pöel, ör, sör.
Old style as in out, sound, Powell, our, sour.
 23. P p, pë, az in pöt, pö, pröl, pët, pïn.
Old style as in pout, pooh, prowl, peat, pine.
 24. R r, or, az in ort, pork, pörk, rok, pör.
Old style as in art, park, pork, rock, poor.
 25. S s, es, az in Sôl, sins, sinz, sed, sôl.
Old style as in Saul, since, sins, said, sole.
 26. T t, të, az in tôk, tôl, thôt, tî.
Old style as in talk, tall, thought, tie.
 27. U u, uh, az in utur, wun, sum, sun.
Old style as in utter, one, some, son.
 28. Ü ü, yü, az in ünyun, üz, nü, sü, stü.
Old style as in union, use, new, sue, stew.
-
-

THE FÖNETIK ALFÄBET

29. Ú ú, úh, az in búk, kúd, wúd, púl.
Old style as in book, could, would, pull.
30. V v, vē, az in vólt, vū, vurtū, vō.
Old style as in vault, view, virtue, vow.
31. W w, dubl ü, az in hwī, wônt, hwens.
Old style w as in why, want, whence.
32. Y y, wī, az in yēst, yelō, yurn. Y iz
Old style as in yeast, yellow, yearn. Y is
used only for its own definite sound; never as a
üzd önli fôr its ön definit sônd; nevur az á
final letter; use i instead.
final letur; üz i insted.
33. Z z, zē, az in zēl, zefur, zöov, ziföid.
Old style as in zeal, zephyr, zouave, ziphoid.
- Since the hens produce the eggs, our sins in spelling
Sins thë henz prödüs thë egz, ör sinz in speling
will be at once discovered if we do not carefully
wil bē at wuns diskuvurd if wē dō not karfulti
observe the proper sounds of s and z. Hence we
obzurv thë propur sôndz ov s and z. Hens wē
should use s and z with an enlightened discriminä-
shûd üz s and z with an enlitend diskriminä-
tion; also all of the other alphabetic characters,
shon; ölsö öl ov thë uthur alfäbetik karakturz,
the vowels particularly. All syllables should be
thë vöelz portikülorli. Öl sîablz shûd bē

THE FÖNETIK ALFÄBET

pronounced so plainly that the sound will at once prönönst sō plänli that thē sönd wil at wuns indicate their spelling. This pronunciation will indikät thär speling. This prönunsiäshon wil improve the speech and spelling, two most valü-impröv thē spēch and speling, tö most valü-able features of phonology.
abl fētürz ov fönolöji.

The sounds of the vowels, syllables, and words Thē söndz ov thē völz, silablz, and wurdz here given, and which will be continued throughout hēr givn, and hwich wil bē kontinüd thrüöt this book, are those in very general use in the this búk, or thöz in veri jenural ūs in thē United States of America.
United Stäts ov Amerika.

The sounds of some vowels are modified by Thē söndz ov sum völz or modifid bī certain consonants, and also the latter by the surtan konsönantz, and ölsö thē latur bī the former—instance: air, rare, fair—in which no förmur—instans: ar, rar, far—in hwich nō intermediate or final letter is needed; also ire, inturmëdiät ör final letur iz nēded; also ir, iräte, with the straight eye and a sounds. irät, with thē strät i and ä söndz.

THE FÖNETIK ALFĀBET

There has been too much tinkering done by
Thar haz bin tö much tinkuring dun bi
dictionary makers in efforts to express quibbles .
dikshonāri mākurz in efōrts tö ekspres kwiblz
in a complex 'scientific key' about which there
in ā kompleks 'sientifik kē' āböt hwich thar
can never be agreement. There will ever remain
kan nevur bē āgrēment. Thar wil evur rēmān
many points in phonology and spelling, as in other
meni pōints in fōnolōji and speling, az in uther
questions, regarding which many people will de-
kwestyunz, rēgarding hwich meni pēpl wil dē-
sire to quibble, and disagree. Do n't be a quibbler.
zir tö kwibl, and disagrē. Dō n't bē ā kwiblur.

Some consonants blend in a syllable, as hw,
Sum konsōnnts blend in ā silabl, az hw,
ng, sh, and th, which (last named) were used by
ng, sh, and th, hwich (last nāmd) war üzd bi
the Anglo-Saxons blended as one character.
thē Anglō-Saksonz blended az wun karakter.
Vowels and consonants are alike insomuch as each
Vöelz and konsōnnts or ālik insomuch az ēch
character has one sound, and only one unless
karaktur haz wun sōnd, and ɔnli wun unles

THE FÖNETIK ALFÄBET

somewhat modified by the adjoining consonant as sumhwot modifid bī thē adjōining konsōnant az heretofore explained.
hērtöfōr eksplānd.

A vowel often composes a syllable, instance:
Ā vōel ðfn kompōsez ā silabl, instans: apparent, accumulate, Asa, occult, easy, eyelash, apparent, akūmūlāt, Åsa, okult, ēzi, īlash, obey, unite, utter, and so on, which further illus- öbā, ūnit, utur, and sō on, hwich furthur ilus- trates the fact that every vowel should receive its trāts thē fakt that evri vōel shūd rēsēv its full distinctive sound. This also illustrates an- ful distinktiv sönd. This ðlsō ilusträts an- other fact, that 'double' consonants, those which uthur fakt, that 'dubl' konsōnänts, thōz hwich stand side by side in the old spelling, are rarely, if stand sīd bī sīd in thē öld speling, or rarli, if ever, necessary or desirable, the vowel forming the evur, nesesāri ör dēzirabl, thē vōel fōrming thē first syllable should stand alone in sound and the furst silabl shūd stand älön in sönd and thē only consonant should start the next syllable. önli konsōnant shuid stort thē nekst silabl.

Turn back and rehearse all of the vowel sounds.
Turn bak and rēhurz öl ov thē vōel söndz.

II

INTRŌDUKTŌRI

INASMUCH as the motive of this book is to NAZMUCH az thē mōtiv ov this búk iz tö treat of some of the greatest fictions abroad in trēt ov sum ov thē grātest fikshonz abrōd in the world; and as the present spelling of the thē wurlid; and az thē prezent speling ov thē English language is one of these great fictions — English langwāj iz wun ov thēz grāt fikshonz— it being in fact a false system and an unwarrantable imposition upon Americans and upon all abl impōzishon upon Amerikanz and upon ðl people of other languages who desire to learn the pēpl ov uthur langwājez hö dēzir tö lurn thē English for business, for culture or for citizenship— English fôr biznes, fôr kultür ðr fôr sitizenship— it appears to be incumbent upon the writer to it apērz tö bē inkumbent upon thē rītur tö present what he believes to be a better, and a prezent hwot hē bēlēvz tö bē ã betur, and a truthful, system and form of spelling, and to extrūthful, sistem and fôrm ov speling, and tö eks-emplify it herewith and hereby.
emplifi it hērwith and hērbī.

INTRÖDUKTÖRI

This exemplification is in the phonetic form
This eksemplifikāshon iz in thē fōnetik fōrm
and system of spelling.
and sistem ov spelng.

The first work that confronts us for phonetic
Thē furst wurk that konfruntz us fōr fōnetik
spelling is the extension of the vowel sounds of
speling iz thē ekstenshon ov thē vöel sōndz ov
our alphabet.
ðr alfabet.

The characters or letters of English words
Thē karakturz ðr leturz ov English wurdz
heretofore employed number twenty-six, two of
hērtōfōr emplōid numbur twenti-siks, tō ov
which, q and x, are not needed, kw replacing the
hwich, q and x, or not nēded, kw rēplāsing thē
qu, and ks replacing the x wholly as they have
qu, and ks rēplāsing thē x hōli az thā hav
heretofore done in part.
hērtōfōr dun in port.

The sounds required number thirty-three. In
Thē sōndz rēkwird numbur thurti-thrē. In
the present form old style the vowels are used
thē prezent fōrm ðld stīl thē vöelz or üzd
promiscuously for different sounds and also for no
prōmiskūusli fōr difurent sōndz and ðlsō fōr nō

INTRÖDUKTÖRI

sounds, they and different consonants being used
söndz, thā and difurent konsōnants bēing üzd
at the beginning of words, at their ending or in
at thē bēgining ov wurdz, at thār ending ör in
termediate in them, one or all, as silent letters—
turmēdiāt in them, wun ör öl, az sīlent leturz—
as dumb yet arbitrarily forceful talismanic charms!
az dum yet orbiträili försful talismanik chormz!
Herein is most monstrous inconsistency. Could
Hērin iz mōst monstrus inkonsistensi. Kūd
anything be more absurd and arbitrary?
enithing bē mōr absurd and orbiträri?

There are two courses open to us for properly
Thar or tö körsez öpn tö us fōr propurli
extending our vowel sounds. The policy of mak-
ekstending ör vöel söndz. Thē polisi ov māk-
ing as little change as possible compels no change
ing az litl chānj az possibl kompelz nō chānj
in the forms of twenty-three of the twenty-six
in thē fōrmz ov twenti-thrē ov thē twenti-siks
historic characters or letters already in use, five
historik karakturz ör leturz örredi in ūs, fiv
vowels and eighteen consonants. To C c we attach
vöelz and ätēn konsōnants. Tö C c wē atach

INTRÖDUKTÖRI

h, for the sound of ch, thus making nineteen consonants.
h, fôr thê sônd ov ch, thus mäking nînten konsonants.

sônstants.

Shall we originate new forms for the nine additional vowel sounds needed, or use diacritical adishonal vöel sôndz nêded, ôr üz diakritikal marks over the five old form vowels to complete morkz övur thê sîv öld fôrm vöelz tö komplêt the deficiency of vowel sounds? We decide in thê dêfishensi ov vöel sôndz? Wê dêsid in favor of the latter course.
fâvor ov thê latur kôrs.

All of the more prominent languages have Öl ov thê mör prominent langwâjez hav diacritic markings according to the present ideas diakritik morkingz akôrding tö thê prezent idêaz of their needs; and markings for our needs are the ov thâr nêdz; and morkings fôr ör nêdz or thê simplest means for increasing our vowel sounds simplest ménz fôr inkrësing ör vöel sôndz to the necessary number. Every full font of tö thê nesesâri numbur. Evri ful font ov printers' type includes markings used in this printurz' tip inklüdz morkingz üzd in this

INTRÖDUKTÖRI

phonetic form; typeing machines can well carry fônetik fôrm; tiping mâshênz kan wel kari them; and the pen in hand shares in the brevity them; and thê pen in hand sharz in thê breviti of the result, notwithstanding the markings. ov thê rêsult, notwithstanding thê morkingz.

It is true that in our youthful days we were

It iz trû that in ör yûthful dâz wê war taught some diacritical markings over the five tôt sum dîakritikal morkingz ôvur thê fiv vowels to increase the number of their sounds; vöelz tö inkrës thê numbur ov thâr söndz; but their imperfect use ended with the indifferent but thâr impurfekt üs ended with thê indisurent teaching. Has any person seen any of them in têching. Haz eni pursn sën eni ov them in practical use in later years?

praktikal üs in lâtur yêrz?

On pages nine to thirteen, inclusive, of this

On pâjez nîn tö thurtén, inklüsiv, ov this book there are shown thirty-three distinct charbük thar or shôn thurti-thrê distinkt karacters, each representing a distinct sound—one akturz, êch reprêzenting a distinkt sönd —wun character for each sound, and only one sound to karakter fôr êch sönd, and önli wun sönd tö

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each character or letter. No silent characters or ēch karaktur ðr letur. Nō silent karakturz ðr letters are necessary, nor are any extraneous or leturz or nesesāri, nôr or eni ekstrānēus ðr silent letters here or there shown in the phonetic silent leturz hēr ðr thar shōn in the fōnetik līnz.

This form of phonetic spelling is based mainly upon the re-spelling for pronunciation in the Century Dictionary, and to a less degree the Sentūri Dikshonāri, and tō à les dēgrē the writer has profited from the Funk and Wagnalls rītur haz profited from the Funk and Wagnolz Standard Dictionary of 1913, and from the last Standord Dikshonāri ov 1913, and from the last edition of the Webster; while in other instances ēdishon ov the Webstur; hwil in uthur instanse he has followed an intermediate course which he hē haz solōd an inturmēdiāt kōrs hwich hē thinks more simple, more efficient and, therefore, thinks mōr simpl, mōr efishent and, tharför, most desirable.
mōst dēzirabl.

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There are a few Anglo-maniacs remaining who
Thar or ā fū Anglō-māniaks rēmāning hō
would like to signally impress strangers with their
wūd lik tō signali impres strānjurz with thār
poust for post, ye now for you know, gou for go,
pōst fōr pōst, ye nō fōr yū nō, gō fōr gō,
ahpany for half-penny, and so on through the
opani fōr hof -peni, and sō on thrū thē
cockney mode of expression; all of which can be
kokni mōd ov eksprešon; Ȅl ov hwich kan bē
more readily expressed in this phonetic form, and
mōr redili ekspreſt in this fōnetik fōrm, and
much better—that is, more correctly—than in
much betur—that iz, mōr kōrekli—than in
London's English print with the “lying, dement-
Lundun's English print with thē “liing, dēment-
ing old spelling,” as wrote the late Reverend
ing Ȅld speling,” az rōt thē lāt Reverend
Doctor Wheeden, of New England.
Doktor Hwēden, ov Nū England.

The desire is, and shall continue to be through-
Thē dēzir iz, and shal kontinū tō bē thrū-
out this book, to have the phonetic feature for
öt this búk, tō hav thē fōnetik fētür fōr
pronunciation in good, plain, and representative
prōnunsiāshon in gùd, plān, and reprēzentātiv

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English as now generally used in the United English az nō jenurali üzd in thē United States. Markings for the secondary sounds, as Stāts. Morkingz fôr thē sekondāri sōndz, az used in the largest dictionaries, are not necessary üzd in thē lorjest dikshonāriz, or not nesesāri for the general writing and printing as the second-fôr thē jenural rīting and printing az thē sekondary sounds are naturally forced by proper pro-āri sōndz or natūrali fôrst bî propur prōnunciation of the syllables and words as here nunsiāshon ov thē silablz and wurdz az hēr marked.
morkt.

It is thought necessary to treat the subject It iz thôt nesesāri tö trêt thē subjekt matter of the later chapters of this book in plain, matur ov thē lātur chapturz ov this búk in plân, emphatic language that cannot be misunderstood. emfatik langwâj that kanot bē misundurstûd. Overly polite, or smothered expressions, euphem-Övurli pôlît, òr smuthurd eksprechonz, üfêmisms, are not adequate to properly deal with izms, or not adékwât tö propurli dêl with such serious and even heinous desecrations of such sérious and évn hânuš desekrâshonz ov

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childhood, manhood, and womanhood, so flā-childhūd, manhūd, and wömanhūd, sō flā-grantly displayed by numerous inebriated and per-grantli displād bī nūmurus inēbriāted and pur-verted persons as now abound throughout, and vurted pursnz az nō abōnd thrūōt, and profane our productive and beautiful country. prōfān ör prōduktiv and būtiful kuntri. Some repetitions are thought necessary in the Sum repētishonz or thōt nesesāri in thē treatment of these evils, and it is hoped that every trētment ov thēz ēvilz, and it iz hōpt that evri reader will read every one of them.
rēdur wil rēd evri wun ov them.

It is further hoped that the preceding, and It iz furthur hōpt that thē prēsēding, and what follows, will appeal to the favorable interest hwot folōz, wil apēl tō thē fāvorabl inturest of the readers, and that all of it may receive full ov thē rēdurz, and that ðl ov it mā rēsēv fūl and favorable consideration and adoption. and fāvorabl konsidurāshon and adopshon.

With this phonetic system, and the necessary
With this fōnetik sistem, and thē nesesāri revision and curtailment of our redundant lists rēvizyon and kurtālmēnt ov ör redundant lists

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of synonyms, homonyms, and homophonous words, ov sinōnimz, homōnimz, and hōmofonus wurdz, referred to in a later chapter, we would possess a rēfurd tö in ā lātur chaptur, wē wüd pozes ā written language superior to all others and equal ritn langwāj sūpērior tö ôl uthurz and ēkwal to the needs and requirements of the great future tö thē nēdz and rēkwirments ov thē grāt fütür in business, science, and the fine arts, including in biznes, sīens, and thē fin orts, inklüding polite literature.

pōlit liturātūr.



III

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HWILE the old spelling of the English language, in all of its grotesque and often chaotic wāj, in ȳl ov its grōtesk and ȳfn kāotik arbitrariness, is not considered by the writer the orbitärines, iz not konsidurd bī thē rītur thē greatest and most harmful fiction abroad in the grātest and mōst hormful fikshon abrōd in thē world, it is here treated of first that the reader wurld, it iz hēr trēted ov furst that thē rēdur may become accustomed somewhat to a better mā bēkum akustumd sumhwot tö ā betur form of spelling, so that what follows may be fōrm ov speling, sō that hwot folōz mā bē more deeply, even indellibly, impressed upon the mōr dēpli, ēvn indelibli, imprest upon thē mind and memory. This chapter is, therefore, a mind and memōri. This chaptur iz, tharfōr, ā second and further introduction to the phonetic sekund and furthur intrōdukshon tö thē fōnetik spelling used in this book.
speling üzd in this búk.

It is presumed that most readers have kept
It iz prēzūmd that mōst rēdurz hav kept

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themselves informed regarding the efforts of pro-themselvz infōrm̄d rēgording thē efōrts ov prōgressive educators, of the members of the American gresiv edūkātōrz, ov thē membruz ov thē Amerikan Philological Association, of the New York Simpli-Filōlojikal Asōsiāshon, ov thē Nū Yōrk Simplified Spelling Board, and also, to a degree of the fid Speling Bōrd, and ölsō, tō ā dēgrē, ov thē Philological Society of London, England, regard-Filōlojikal Sōsieti ov Lundun, England, rēgording improvement of the English language, and ing imprōvment ov thē English langwāj, and particularly regarding the simplification of its portikūlorli rēgording thē simplifikāshon ov its spelling.
speling.

These efforts have been welcomed by many

Thēz efōrts hav bin welkumd bī meni people, while those most progressive in spirit have pěpl, hwil thōz mōst prōgresiv in spirit hav often expressed regrets that the improvements sug-ðín eksprest rēgrets that thē imprōvments suggested were of such limited degree in their own jested war ov such limited dēgrē in thār òn extent and in the scant extent of their practical ekstent and in thē skant ekstent ov thār praktikal



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presentation to the public. It is not best at this prezentāshon tö thē publik. It iz not best at this time, however, to inquire whether this double contüm, hōevur, tö inkwir hwethur this dubl konservation was due to the desire of the societies survāshon woz dū tö thē dēzir ov thē sōsietiz named to avoid the public press or the "common nāmd tö avōid thē publik pres ȸr thē "komon people" or to the efforts of the newspaper men to pēpl" ȸr tö thē efōrts ov thē nūzpāpur men tö shun the work of the societies as much as possible. shun thē wurf ov thē sōsietiz az much az possibl.

Reforms in spelling and in other particulars Refōrmz in speling and in uthur portikūlorz have been brought about in the German language hav bin brōt abōt in thē Jurman langwāj by compulsion of the government during the last bī kompulshon ov thē guvurnment dūring thē last few years; but there is yet need of more work fū yērz; but thar iz yet nēd ov mōr wurf for simplification. In France and Spain agitation fōr simplifikāshon. In Frans and Spān ajitāshon among scholars and prominent societies has pro amung skolorz and prominent sōsietiz haz prōduced some improvement in those languages. All düst sum imprövment in thōz langwājez. Öl

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languages, however, await the establishment of a langwājez, höevur, āwāt thē establishment ov ā full phonetic system for their fullest benefit to the ful fōnetik sistem fōr thār fūlest benefit tō thē people generally.
pēpl jenurali.

There cannot be uniformity, simplicity, and

Thar kanot bē ūnifōrmīti, simplisiti, and accord with the fullest development of the people akōrd with thē fūlest development ov thē pēpl mentally without the written and printed language mentali withōt thē ritn and printed langwāj being expressed in good, and full, phonetic form bēing eksprest in gūd, and fūl, fōnetik fōrm and plan. Such plan, to be scientific and stable, and plan. Such plan, tō bē sīentifik and stābl, must be at once plain and ample for all require- must bē at wuns plān and ampl fōr Ȱl rēkwir- ments while being so simple as to be readily in- ments hwil bēing sō simpl az tō bē redili in- telligible to the generality of people of the United telijibl tō thē jenuraliti ov pēpl ov the United States, a people much more generally readers Stāts, ā pēpl much mōr jenurali rēdurz than are those in most countries. Such phonetic than or thōz in mōst kuntriz. Such fōnetik

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form of spelling of the English language should form ov speling ov the English langwāj shūd soon make it the broadest and foremost means of sön māk it thē brōdest and förmōst mēnz ov communication on our globe. Is not such desirable komūnikāshon on ör glōb. Iz not such dēzirabl form hereby exemplified?
fōrm hērbī eksemplifid?

With every language the question of its phonetic representation is of increasing importance netik repräsentāshon iz ov inkrēsing impōrtans with live, practical workers, and the language with līv, praktikal wurkurz, and thē langwāj first to be so represented should reflect great furst tō bē sō repräsentēd shūd rēflekt grāt honor upon those who were influential in bringing onor upon thōz hö war inflüenshal in bringing it into general use. Is it not the duty of all it intō jenural ūs. Iz it not thē dūti ov ðl persons to render all the help possible for such pursnz tō rendur ðl thē help possibl fōr such result?
rēzult?

It iz becoming more and more evident to
It iz bēkuming mōr and mōr evident tō

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Americans that their written and printed language Amerikanz that thār ritn and printed langwāj has been, and is, not only a very imperfect representation of the speech of the best informed zentāshon ov thē spēch ov thē best infōrm̄d people, but that it is lamentably behind the general pēpl, but that it iz lamentābli bēhind thē jenural intelligence of the mass of American-born people. intelijens ov thē mas ov Amerikan-bōrn pēpl. That its influence has been very unwholesome in That its inflūens haz bin veri unhōlsum in greatly retarding education in our Public Schools, grātli rētording edūkāshon in ör Publik Skölz, and that it has hampered higher education also, and that it haz hampurd hīur edūkāshon ôlsō, has been well known for many years; and yet no haz bin wel nōn fōr meni yērz; and yet nō material relief has been afforded! Knowledge of matērial rēlef haz bin afōrded! Nolej ov the story of its irregular formation should con thē stōri ov its iregulor fōrmāshon shūd kon demn it, as well as its general and special appearance. It is but the result of a drifting, without ans. It iz but thē rēzult ov a drifting, withōt

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any particular reason, into one of the most comeni portikūlor rēzn, intö wun ov thē mōst komplex and arbitrary combinations of characters pleks and orbiträri kombināshonz ov karakturz imaginable.
imajinäbl.

"The sources of the English vocabulary are "The sörsez ov thē English vōkabūlāri or extremely various. No other tongue, ancient or ekstrēmli vārius. Nō uthur tung, ānshent ðr modern, has appeared in so many and different modurn, haz apērd in sō meni and difurent phases; and no other people of high civilization fāzez; and nō uthur pēpl ov hi sivilizāshon has so completely disregarded the barriers of race haz sō komplētli disrēgorded thē bariurz ov rās and circumstance and adopted into its speech so and surkumstans and ādopted intö its spēch sō great a number of unnative words and notions." grāt ā numbur ov unātiv wurdz and nōshonz!"

The foregoing was copied from the Preface of "The The fōrgōing woz kopid from thē Prefās ov "The Century Dictionary." The English has thus be-Sentūri Dikshonāri." Thē English haz thus bē-

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come painfully surcharged, particularly with "nō-kum pānsfūli surchorjd, portikūlorli with "nō-tions." shonz."

Most of the acts of people are done automatically from the force of habit, even to the matikali from thē fōrs ov habit, ēvn tö thē formation of characters or letters into words in fōrmāshon ov karakturz ör leturz intö wurdz in their book-keeping and correspondence. This is a thār bük -kēping and kōrespondens. This iz ā necessity in the multiform activities and requirements of this busy age. Had it not been for this automatic phase of habit, the old spelling would not, could not, have been continued so closely to not, kud not, hav bin kontinūd sō klōsli tö the enforced dictum of childhood's estate, ardu-thē enförst diktum ov childhūd's estät, ordūously pursued for its attainment as it was through usli pursūd fōr its atānment az it woz thrū several weary years. From this great force of sevural wēri yērz. From this grāt fōrs ov

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habit an occasional reversion to the old spelling
habit an okäsyonal rëvurshon tö thë öld speling
of a word will occur automatically for a time
ov a wurd wil okur ôtômatikali fôr ä tîm
after the phonetic form is adopted. Such is but a
aftur thë fônetik fôrm iz ädopted. Such iz but ä
matter of course.
matur ov kôrs.

"The obstacles which stand in the way of the
"Thë obstaklz hwich stand in thë wâ ov thë
reform of English spelling are not merely greater
reförm ov English speling or not mërlí grâtur
in number, but are harder to overcome than those
in numbur, but or hordur tö övurkum than thôz
which beset any other cultivated tongue of modern
hwich bëset eni uthur kultivâted tung ov modurn
Europe," reads Professor Thomas R. Lounsbury's
Uröp," rëdz Prôfesor Tomas R. Lõnsberi's
book on English Spelling and Spelling Reform.
bük on English Speling and Speling Rëförm.

'T is strange, but true it is, however, that the
'T iz strânj, but trû it iz, hœvur, that thë
old and perverse spelling habit causes acrid per-
old and purvurs speling habit kôzez akrid pur-
versity with some of the more learned and intelli-
vursiti with sum ov thë mör lurned and inteli-

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gent (?) people who would continue it, dogmatically jent (?) pēpl hö wūd kontinū it, dogmatikali from laziness or morbid sentimentality—one, or from läzines ör mōrbid sentimentaliti—wun ör both. They would even obstruct the efforts for bōth. Thā wūd ēvn obstrukt thē efōrts fōr its improvement for the benefit of others. Oc- its imprövment fōr thē benefit ov uthurz. O- casionally one of these persons is so imbued with kāzyonali wun ov thēz pursnz iz sō imbūd with mental—probably with full psychic—perversity mental—probabli with ful sīkik— purvursiti that he would not only continue the iniquity of it that hē wūd not önli kontinū thē inikwiti ov it with the children of to-day, but he would enforce with thē children ov tö-dā, but hē wūd enfōrs it as an incubus upon all generations of the future! it az an inkūbus upon öl jenurāshonz ov thē fütür!

Notwithstanding the life-long habit of the old Notwithstanding thē lif -lōng habit ov thē öld form of writing, the time occupied—lost, and to fōrm ov rīting, thē tīm oküpīd —lōst, and tö the detriment of the mind—by the average writer thē detriment ov thē mind—bī thē avurāj rītur in consulting dictionary or other mentor that he in konsulting dikshonāri ör uthur mentōr that hē

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might not deviate from the numerous and wonder-mit not dëviāt from thē nūmurus and wundur-fully formed rules of the old spelling, is great and füli fôrmd rûlz ov thē öld speling, iz grât and continuous, as no person other than a continuous kontinüus, az nô pursn uthur than ä kontinüus teacher can remember them—and the teacher con-têchur kan rëmembur them—and thê têchur kon-dukts thê klas ov püpilz with öpn bük in hand, if such classes have not been discontinued. if such klasez hav not bin diskontinûd.

Comparatively few rules are necessary for Komparäтивli fü rûlz or nesesâri fôr phonetic spelling; which is the only true orthog-fönetik speling, hwich iz thê önli trû ôrthogra-phy, or straight writing, as this word signifies. rafi, ör strât rîting, az thiz wurd signifiz. It is so reasonable, and so simple withal, that the It iz sô rëznabl, and sô simpl withôl, that thê habit of it is soon formed and easily continued. habit ov it iz sön fôrmd and êzili kontinûd. Only a few minutes each day for a few days will Önli ä fü minits êch dâ fôr ä fü dâz wil suffice for its firm establishment in the mind and sufis fôr its furm establishment in thê mind and

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memory, and very little, if any, reference to au-
memōri, and veri litl, if eni, refurens tö ð-
uthority thereafter will be necessary.
thôriti tharaftur wil bē nesesāri.

Phonetic spelling is the natural representation
Fönetik speling iz thē natūral reprēzentāshon
of speech, and, therefore, it is the greatest, the
of spēch, and, tharsfōr, it iz thē grātest, thē
only true, help to children, and to adults as well,
ōnli trū, help tö children, and tö adults az wel,
for the acquirement of correct spelling, and read-
fōr thē akwirment ov kōrekt speling, and rēd-
ing, the written and printed pages. The memory
ing, thē ritn and printed pājez. Thē memōri
is also strengthened through the reasoning powers
iz ðlsō strengthend thrū thē rēzning pōrz
and the reasonableness of the appeal to the un-
and thē rēznablnes ov thē apēl tö thē un-
derstanding. A few of the philologists were the
durstanding. A fū ov thē filolōjists war thē
first to recognize these principles, hence their ef-
furst tö rekogniz thēz prinsiplz, hens thār ef-
forts for improvement. The principal reasons why
ōrts fōr imprövment. Thē prinsipal rēznz hwī
they have not gone further with their work, found-
thā hav not gōn furthur with thār wurk, fönd-

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ing it upon a full phonetic basis, were their want
ing it upon a ful fönétik bäsíz, war thär wönt
of full agreement upon such basis among them-
ov ful ägrément upon such bäsíz amung them-
selves, and their want of confidence in being sus-
selvz, and thär wönt ov konfidents in bëng sus-
tained by the public in their work.
tänd bï thë publik in thär wûrk.

The inability of many college and university
Thë inäbiliti ov meni kolej and ünivursiti
students to spell the English according to its cur-
stüdents tö spel thë English akôrding to its kur-
rent distorted style has given rise to much com-
ent distôrted stil haz givn rîz tö much kom-
plaint of the lower schools for neglecting such
plänt ov thë lôur skölz fôr neglekting such
important primary education. To this Professor
impôrtant primari edükâshon. Tö this Prôfesor
Lounsbury, of Yale University, replies as follows:
Lönsberi, ov Yäl Ünivursiti, rëpliz az folôz:
“This state of feeling has imparted to spelling a
“This stât ov fëeling haz imported tö speling a
factitious importance in modern education. But
faktishus impôrtans in modurn edükâshon. But
it involves further an inconsistency in the course
it involvz furthur an inkonsistensi in thë kôrs

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of many of the stoutest defenders of the present ov meni ov thē stōtest défendurz ov thē prezent orthography [want of orthography, rather]. These ôthografi [wōnt ov ôthografi, rathur]. Thēz are often seeking to reconcile things which are or ôfn sēking tö rekonsil thingz hwich or incompatible. No more frequent attacks are made inkompatibl. Nō mōr frēkwent ataks or mād upon the system of education prevalent in our upon thē sistem ov edükāshon prevalent in ör higher institutions of learning than the stress they hiur institūshonz ov lurning than thē stres thā are supposed to lay upon the cultivation of the or supōzd tö lā upon thē kultivāshon ov thē memory instead of the reason. Now, if there be memōri insted ov thē rēzn. Nō, if thar bē any truth in this accusation, the course adopted iz eni trūth in this akūzāshon, thē kōrs ādopted is nothing more than an extension to the advanced nuthing mōr than an ekstenshon tö thē advanast student of the very processes which are used in stūdent ov thē veri prosesez hwich or üzd in the instruction of the child. In learning to spell, thē instrukshon ov thē child. In lurning tö spel, his memory is developed not merely in place of hiz memōri iz dēveloped not mērli in plās ov

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reason, but too often in defiance of it. Yet in rēzn, but tö Өfn in dēfians ov it. Yet in nineteen cases out of twenti it will be found that nintēn kāsez öt ov twenti it wil bē fönd that the very persons who indulge in the most lugubrithē veri pursnz hö indulj in thē mōst lügübrious lamentations about the subordination of the us lamentāshons aböt thē subôrdināshon ov thē reason to the memory in the educational processes rēzn tö thē memori in thē edükāshonal prosesez employed in our universities are the ones who emplöid in ör ünivursitz or thē wuns hö insist most strongly upon the retention of an insist mōst strōngli upon thē rētenshon ov an orthography which tends inevitably to produce Өrthografi hwich tends inevitābli tö prödūs the very efect they profess to deplore. In one thē veri efekt thā pröfes tö dēplör. In wun breath they complain of the poor spelling of the breth thā komplān ov thē pör speling ov thē students in our schools and colleges. In the next stüdents in ör skölz and kolejez. In thē nekst breath they object to any alterations which would breth thā objekt tö eni Өlturāshonz hwich wùd bring order where now all is inconsistency and bring Өrdur hwar nō ôl iz inkonsistensi and

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confusion; to changes of any sort which would konfūzyun; tö chānjez ov eni sōrt hwich wūd make English orthography approach nearer ramāk English orthografi aprōch nērur rātionality and, therefore, easier to acquire. Is it shonaliti and, tharför, ēziur tö akwir. Iz it not fair to consider this attitude on their part a not far tö konsidur this atitūd on thār port a direct result of that mental twist already mentioned direkt rēzult ov that mental twist ölredi mentioned as imparted in childhood?" shond az imported in childhud?"

The term "mental twist" is appropriate. It is Thē turm "mental twist" iz aprōpriāt. It iz a result of not only the Public Schools, but of the ä rēzult ov not önli thē Publik Skölz, but ov thē colleges and universities also, in their adherence kolejez and ūnivursitiz ölsō, in thār adhērens to the old and too often unreasoning and unreason-tö thē öld and tö öfn unrēzning and unrēznable teachings. The longer many persons study äbl tēchings. Thē lōngur meni pursnz studi the more they become fixed in mind and habit, thē mōr thā bēkum fikst in mind and habit, crystallized beyond recall or change, in their modes kristalizz bēyond rēkōl ör chānj, in thār mödz

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of study, thought, and opinions. In this respect ov studi, thôt, and öpinyonz. In this rëspekt they outrank "the inertia of the masses" against thā ötrank "thē inursha ov thē masez" agenst progress.

progres.

Pedantry and laziness are prominent factors in Pedantri and läzines or prominent faktôrz in this fixity in varying degree from apparent in this fiksiti in väriing dëgrë from aparent indifference as to what others may do regarding difurens az tö hwot uthurz mā dö rëgarding change in spelling or other of their opinions, up chänj in speling òr uthur ov thär öpinyonz, up to savage opposition to any change—many self-tö saväj opôzishon tö eni chänj —meni selfishly asserting that they had to learn the old form ishli asurting that thā had tö lurn thë öld fôrm of spelling, and others should do likewise! ov speling, and uthurz shûd dö lïkwiz!

It is lamentable that so many persons of good It iz lamentabl that sô meni pursnz ov gûd culture in some ways according to the old style, kultûr in sum wâz akôrding tö thê öld stil, cannot agree when subjects of great concern are kanot agrë hwen subjekts ov grât konsurn or

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being discussed, and who will endeavor to stop
bēing diskust, and hö wil endevor tö stop
progress by continuing unreasoning and unreason-
progres bī kontinüng unrēzning and unrēzn-
able quibbling.
abl kwibbling.

It is behoovable for every person to lay aside

It iz bēhövabl fôr evri pursn tö lā asid
the old that so abounds with falsities as does the
thè old that sō aböndz with fôlsitiz az duz thè
old speling, and to adopt the new, phonetic, form
öld speling, and tö adopt thè nū, fônetik, fôrm
that will best carry forward the progress of thought
that wil best kari fôrword thè progres ov thôt
and action in other mental and physical activities.
and akshon in uthur mental and fizikal aktivitiz.

We should not cling to anything that is im-

Wē shüd not kling tö enithing that iz im-
practicable because it appears easier to us now
praktikabl bēkôz it apêrz èziur tö us nö
than to change from the rote of it; or from the
than tö ehänj from thè röt ov it; ðr from thè
fact that it was once the way of our forebears in
fakt that it woz wuns thè wā ov ör fôrbarz in
England, among the ancient Angles and Saxons;
England, amung thè änshtent Anglz and Saksonz;

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or of the ancient peoples of Greece, Phœnicia, ðr ov thē ānshent pēplz ov Grēs, Fēnisha, Egypt, or of our cousins, the Aryans of India. Ejipt, ðr of ðr kuznz, thē Oryanz ov India. Let us not quibble. Let us be full Americans in Let us not kwibl. Let us bē fūl Amerikanz in thought, action, and in spelling on a full phonetic thōt, akshon, and in spelng on ā fūl fōnetik basis commensurate with much of our Nation's bāsis komensūrāt with much ov ðr Nāshon'z other work of first class character.
uthur wruk ov furst klas karaktur.

The handicap enforced upon a person, from Thē handikap enförst upon ā pursn, from childhood throughout an average life, by any of childhud thrūöt an avurāj lif, bī eni ov the old styles of spelling of English, amounts to thē old stilz ov spelng ov English, amöntz tö three to five years of unnecessary and serious thrē tö fiv yērz ov unesesāri and sērius effort. Therefore, do not consider the slight effort efort. Tharfōr, do not konsidur thē slít efort necessary for you to shake off the "old lying, nesesāri for yū tö shāk ðf thē "old liing, dementing spelling" as an unnecessary or a griev-dēmenting spelng" az an unesesāri ðr ā grēv-

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ous burden. All persons are greatly benefitted by yus burdn. Öl pursnz or grätlī benēfited bī such effort in and of itself independently of the such efort in and ov itself indēpendentli ov thē benefit derived from the phonetics. In fact, any benēfit dērivd from thē fōnetiks. In fakt, eni-thing that tends to get a person out of any old, thing that tends tö get ā pursn . öt ov eni öld, tedious way of doing business is a blessing to all tēdyus wā ov dōing biznes iz ā blesing tö Öl making the effort, young or old in age; and par-māking thē efort, yung ör öld in äj; and por-ticularly is this the fact to every one who pertikūlorli iz this thē fakt tö evri wun hö pur-severes to its accomplishment. The old spelling sēvērz tö its akomplishment. Thē öld speling has been an unnecessarily arbitrary and hard task-haz bin an unesesärili orbiträri and hord task-master, and now is the opportunity and time to mastur, and nō iz thē oportüni and tüm tö shake it off, cast it away, which act entered upon shāk it öf, kast it äwā, hwich akt enturd upon with good resolution can be readily accomplished with gùd rezolüshon kan bē redili akomplisht with little, and pleasurable, effort.
with litl, and plezürabl, efort.

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Let us at once eliminate from our written pages
Let us at wuns ēlimināt from ör ritn pājez
all of those unnatural monstrosities of words
öl ov thōz unatūral monstrositiz ov wurdz
that have so long overburdened the minds and
that hav sō lōng övurburdend thē mīnds and
memories of our pupils and people of this practical
memōriz ov ör pūpilz and pēpl ov this praktikal
age, and that have alienated so many from
tikal āj, and that hav ālyenāted sō meni from
the schools and from practical education of use-
thē skölz and from praktikal edükāshon ov üs-
ful significance.
fūl signifikans.

We are under no bond to destroy the euphony
Wē or undur nō bond tö dēstrōi thē ūfoni
of our speech by following the spellings and
ov ör spēch bī folōing thē spelings and
pronunciations of the languages from which the
prōnunsiāshonz ov thē langwājez from hwich thē
English has borrowed or may in the future borrow.
English haz borōd ör mā in thē fütür borō.
Whatever other nations have desired to take from
Hwotevur uthur nāshonz hav dēzīrd tö tāk from
the English they have molded and spelled accord-
thē English thā hav mōlded and speld akōrd-

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ing to their own modes. We are entitled to the
ing tö thār ön mödz. Wē or entītlö tö thē
same right. In the past a few Americans have
sām rīt. In thē past ā fū Amerikanz hav
endeavored to incorporate bodily many foreign
endevard tö inkôporat̄ bodili meni fōren
words with the foreign pronunciations. Some of
wurdz with thē fōren prōnunsiāshons. Sum ov
these words are yet doing a limited service in a
thēz wurdz or yet dōing ā limited survis in ā
mongrel sort of way by a few persons; and other
mungrel sōrt ov wā bī ā fū pursnz; and uthur
words of this character have settled, been fully
wurdz ov this karaktur hav setld, bin fūli
adopted, into fairly good English.
adopted, intö farli gūd English.

It is well to have books embodying practical
It iz wel tö hav büks embodiing praktikal
views of archaic questions by cultured, thoughtful
vūz ov orkāik kwestyonz bī kultûrd, thôtful
writers, for those who have time and inclination
riturz, fôr thōz hö hav tîm and inklinâshon
to read them; but they should be printed in
tö rēd them; but thā shûd bē printed in
modern phonetic style, and an archaic word,
modurn fônetik stîl, and an orkâik wurd,

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idiom, or mode of expression should be used only
idium, or mōd ov ekspresshon shūd bē üzd önli
as an illustration of past use.
az an ilustrāshon ov pāst ūs.

If there be no undue prejudice in the mind of
If thar bē nō undū prejūdis in thē mind ov
the reader, uniform phonetic spelling appeals to
thē rēdur, ünifōrm fōnetik speling apēlz tō
the judgment as the proper form. At first its
thē jujment az thē propur fōrm. At furst its
oddity of appearance possesses a charm that
oditi ov apērans posesez ā chorm that
soon becomes a pleasure that continues to increase
sön bēkumz ā plezür that kontinüz tō inkrēs
even to the desire that it should completely exclude
ēvn tō thē dēzir that it shūd komplētli eksklüd
the old style. It aids the eyes and mind to fix
thē öld stil. It ädz thē iz and mind tō fiks
and arrange the thought upon the subject being
and arānj thē thôt upon thē subjekt bēing
elaborated, bōth mind and iz bēing thus rēlēvd
of much of the strain imposed by the old, longer,
ov much ov thē strān impōzd bī thē öld, lōngur,
arbitrary, and unreasonable portrayal. The written
orbitrāri, and unrēznabl porträal. Thē ritn

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and printed pages of the phonetic form appeal to
and printed pájez ov thē fōnetik fōrm apēl tö
the better judgment and away from the habit of
thē betur jujment and āwā from thē habit ov
the old, the former being like a pleasurably flowing
thē öld, thē fōrmur bēing lik ā plezüräbli flöing
rhythm hwil thē öld orbiträri fōrm lözez mōr
and more as its discordant arbitrarinesses and
and mōr az its diskôrdant orbiträriñez and
falsenesses are observed.
fôlsnesez or obzurvd.

The writer began teaching Public School in
Thē rītur bēgan tēching Publik Sköl in
the eastern part of his native State of New York
thē ēsturn port ov hiz nātiv Stāt ov Nū Yôrk
in the year 1857. This work was continued parts
in thē yēr 1857. This wûrk woz kontinüd ports
of several years, advancing in the grades as the
ov sevural yērz, advansing in thē grādz az thē
continuation of his own studies other parts of the
kontinüashon ov hiz ön studiz uthur ports ov thē
years warranted, until both he and his teaching
yērz wôranted, until bôth hē and hiz tēching
were in college. This experience of the writer is
war in kolej. This ekspériens ov thē rītur iz

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mentioned to show his early and continued ex-menshond tö shō hiz urli and kontinüd eks-perience in teaching through many years and pēriens in tēching thrū meni yērz and grades, and his later close association with ad-grādz, and hiz lātūr klōs asōsiāshon with advanced students in different branches of profess-vanst stūdents in difurent branchez ov prōfeshional work. He would thus inform the reader of onal wurk. Hē wūd thus infōrm thē rēdur ov the fact, that whatever he may have seen of the thē fakt, that hwotevur hē mā hav sēn ov the writer's adjectives against the old form of spelling, ritur'z adjektivz agenst thē old fōrm ov speling, they have not always been the outbursts of im-thā hav not alwaz bin thē ötbursts ov immature thought and age. He yet believes, and ätür thōt and äj. Hē yet bēlēvz, and holds, that the strongest adjectives of the polite hōldz, that thē strōngest adjektivz ov thē pōlit phase of our rich vocabulary are not a particle fāz ov ör rich vōkabūlāri or not a portikl too severe to use against it, and against all efforts tö sēvēr tö üz agenst it, and agenst öl efōrts for its perpetuation. fōr its purpetūashon.

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The continuance of this tyrannical old spelling
The kontinüans ov this tiranikal öld speling
may be attributed very largely to the laziness of
mā bē atribüted veri lorjli tö thē läzines ov
the many mentally twisted cultured (?) people,
thē meni mentali twisted kulturd (?) pēpl,
largely spoiled in college and wholly so in uni-
lorjli spöbild in kolej and höli sō in üni-
versity in different senses, and to the pedantry
vursiti in difurent sensez, and tö thē pedantri
of others with their congeners and satelites, who
ov uthurz with thār konjēnurz and satelits, hö
might have applied their time and abilities to its
mit hav aplid thār tīm and äbilitiz tö its
radical establishment upon a correct basis. The
radikal establishment upon ä kôrekt bāsis. Thē
leaven of reason, change, and progress in pho-
levn ov rēzn, chānj, and progres in fō-
netiks, however, is working, and the impetus of
netiks, höevur, iz wurking, and thē impētus ov
the advance will soon extend it throughout the
thē advans wil sön ekstend it thrūöt thē
entir kuntri.

It is naturally incumbent upon every person to
It iz natūrali inkumbent upon evri pursn tö

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add his and her influence, however small it may
ad hiz and hur inflüens, höevur smötl it mä
be, for the increase of useful knowledge, and for
bē, fôr thē inkrës ov üsfül nolej, and fôr
whatever mitigates the struggle for the attain-
hwotevur mitigäts thē strugl fôr thē atän-
ment of proper knowledge.
ment ov propur nolej.

The difficulties that children and foreigners
Thē difikultiz that children and fôrenurz
have experienced in the unnecessarily despotic
hav ekspérienst in thē unesesärili despotik
unnaturalness of our spelling has caused much
unatüralnes ov ör speling haz kôzd much
to be written in years passed regarding the needs
tö bē ritn in yérz past regarding thē nêdz
of a universal language, for business purposes
ov ä ünivursal langwâj, fôr biznes purpöez
particularly. Several attempts of this purport
portikülorli. Sevural atempts ov this purpört
have produced different forms of "a universal
hav prödüst difurent fôrmz ov "ä ünivursal
language," each one of which has been exploited
langwâj," éch wun ov hwich haz bin eksplöited
to little purpose, all to disappear from sight and
tö litl purpös, ôl tö disapér from sit and

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mind except the latest, Esperanto, regarding
mind eksept thē lätest, Espērantō, regarding
which a few exploiters remain optimistic.
hwich ā fū eksplōituz rēmān optimistik.

The English language—our language, the lang-
Thē English langwāj —ör langwāj, thē lang-
uage of our forebear for nine generations in New
wāj ov ör fōrbaz fōr nīn jenurāshonz in Nū
England and New York, and for a thousand years
England and Nū Yōrk, and fōr ā thōzand yērz
previously in England, during which time it was
prēvyusli in England, dūring hwich tīm it woz
continuously undergoing numerous haphazard
kontinūusli undurgōing nūmurus haphazard
changes—now only needs the phonetic trimming
chānjez—nō önli nēdz thē fōnetik triming
here employed to crystallize it into renewed life
hēr emplōid tö kristaliz it intö rēnūd līf
of usefulness, strength, and beauty, and with
ov üsfūlnes, strength, and būti, and with
which the children, and even the comparatively
hwich thē children, and ēvn thē komparātivli
unlearned of all nations, may readily acquire a
unlurned ov öl nāshonz, mā redili akwīr ā
business and cultural knowledge of and with it
biznez and kultūral nolej, ov and with it

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in a comparatively short time. The beauties, in ā komparātivli shōrt tīm. Thē būtiz, richness, strength, and other admirable features richnes, strength, and uthur admirabl fētürz of the English, phonetically dressed, will become ov thē English, fōnetikali drest, wil bēkum more apparent, more appreciated, and will quiet mōr aparent, mōr aprēsiāted, and wil kwiet every desire for an additional language. None evri dēzir fōr an adishonal langwāj. Nōn other can compete with it to its outranking at uthur kan kompēt with it tō its ötranking at home, and it will rapidly gain friends abroad. hōm, and it wil rapidly gān frendz abrōd.

Every living language, however, is liable to changes. Even now, with this phonetic setting, chānjez. Evn nō, with this fōnetik seting, our language needs additional radical trimming in ör langwāj nēdz adishonal radikal triming in its present list of synonyms, in its homonyms, and its prezent list ov sinōnimz, in its hōmōnimz, and in its homophonous words, at least. Here is op in its hōmosonus wurdz, at lēst. Hēr iz opportunity for our wise university professors in örtūniti fōr ör wiz ünivursiti prōfesorz in

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language and literature, to present revised, conlangwâj and liturâtûr, tö prêzent rêvîzd, kontracted lists which omit all objectionable, includtrakteed lists hwich ômit ôl objekshonabl, inklüding redundant, words.
ing rôdundant, wurdz.

The needs of this business age is not for more
The nêdz ov this biznes âj iz not fôr môr
words, but for a wiser discrimination in the use
wurdz, but fôr â wizur diskriminâshon in thê ûs
of what is already possessed after a thorough
ov hwot iz ôlredi pozest aftur â thurô
weeding process. Where and when the multiplying
wêding proses. Hwar and hwen thê multipliing
of words will cease for a time cannot be told
ov wurdz wil sës fôr â tîm kanot bê tôld
until the public refuses to purchase the most
until thê publik rëfûzez tö purchâs thê môt
voluminous dictionaries.
volüminus dikshonâriz.

The latest American dictionary, published in
Thê lâtest Amerikan dikshonâri, publisht in
the autumn of 1913, proclaims in its Introductory
thê ôtum ov 1913, prôklämz in its Intrôduktôri
that 513,000 terms of all kinds were examined
that 513,000 turmz ov ôl kindz war eksamind

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and that 63,000 were rejected, leaving 450,000 and that 63,000 war rējekted, lēving 450,000 words for our use, for reference at least, embodied wurdz fôr ör ūs, fôr refurens at lëst, embodid in one book, or two books, as desired. It is evident in wun búk, ör tö búks, az dēzird. It iz evident on most of its pages that many of the words re-on mōst ov its pajez that meni ov thë wurdz rētained are of no valid use in any language; for tānd or ov nō valid ūs in eni langwāj; fôr instance, "ornery," from a fiction monger who instans, "örneri," from ā fikshon mungur hö wrote, "That ar Black Bess is the ornerist animule röt, "That or Blak Bes iz thë örnerist animûl I ever see." Numerous other words and terms I evur sē." Nûmurus uthur wurdz and turmz are of similar uselessness, if not of similar vulgarity or ov similor ūslesnes, if not ov similor vulgariti and disgrace to the record. The real tinkers of and disgrâs tö thë rekôrd. Thë r l tinkurz ov the English language, as used in America par-th  English langw j, az ūzd in Amerika por-ticularly, have been such scribble mongers with tik lorli, hav bin such skribl mungurz with desire for the grotesque from the speech of the d zir fôr th  gr teask from th  sp ch ov th 

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illiterate of all countries, and have made it their iliturät ov ðl kuntriz, and hav mād it thār delight to put into print all of the monstrosities dēlit tö put intö print ðl ov thē monstrositiz possible, to be caught up by the dictionary makers posibl, tö bē kōt up bī thē dikshonāri mākurz who desire to make each succeeding edition the hö dēzir tö māk ēch suksēding ēdishon thē largest of all of its competitors! lorjest ov ðl ov its kompetitōrz!

No person should fear the loss of any valuable Nō pursn shūd fēr thē lōs ov eni valūabl literature of the past by the adoption of phonetic lituratür ov thē past bī thē adopshon ov fōnetik spelling. Publishers would quickly reproduce all speling. Publishurz wūd kwikli rēprōdūs ðl for which there might be a demand. Bear in fōr hwich thar mīt bē ā dēmand. Bar in mind the fact that different English prints of a mīnd thē fakt that difurent English prints ov ā few generations ago have undergone many re-fū jenurāshonz āgō hay undurgon meni rēvisions of spelling—among the number being vizyonz ov speling —amung thē numbur bēing Shakespeare's writings and the Authorized Version Shākspēr'z rītingz and thē Ôthorizd Vurshon

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of the Holy Scriptures. Foreign literature could ov thē Hōli Skriptürz. Fôren lituratür kûd readily be brought into phonetics when translated. redili bē brôt into fônetiks hwen translâted.

During all of his adult life the writer has Dûring ôl ov hiz adult lif thē rîtur haz looked upon the spelling of English in use in lûkt upon thē speling ov English in ûs in America—it is much worse in England—as one Amerika—it iz much wurs in England—az wun of the great and harmful fictions abroad in the ov thē grât and hormful fikshonz abrôd in thē land. He desires to put forth this book as evidence land. Hê dêzirz tö put fôrth this búk az evidens of his continued work towards the thorough es-ov hiz kontinûd wûrk tôords thē thurô es-tablishment of the language upon a full phonetic tablishment ov thē langwâj upon a ful fônetik basis. He does not stop to consider the pecuniary bâsis. Hê duz not stop tö konsidur thê pêkûnyâri loss that is likely to result from his expenditures lôs that iz likli tö rezult from hiz ekspenditûrz of time and money in the production of the ov tîm and muni in thê prôdukshon ov the book; or of the safe and large percentage pecun-bûk; ôr ov thê sâf and lorj pursentâj pêkûn-

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iary investments otherwise open to his other disyāri investments uthurwiz öpn tö hiz uthur disposition of the money. Herein, as with all other pözishon ov thē muni. Hērin, az with Əl uthur questions in life which possess a moral phase, kwestyunz in līf hwich pozes ā mōral fāz, money is not the chief good. We should well muni iz not thē chēf gūd. Wē shūd wel consider the good due from us to our kind, to konsidur thē gūd dū from us tö ör kind, tö posterity particularly.
posteriti portikülorli.

Different writers favorable, more or less, to Difurent riturz fävorabl, mōr ör les, tö the phonetic spelling have dodged this question — thē fönétik speling hav dojd this kwestyun— have written about, for, and around it, using the hav ritn aböt, fôr, and arönd it, üzing thē very form of spelling that they have so much veri fôrm ov speling that thā hav sō much criticised, and inveighed against—and it is high kritisizd, and inväd agenst—and it iz hî time that somebody has the courage of his contim that sumbodi haz thē kurāj ov hiz konvictions and acts accordingly in phonetic form. vikshonz and akts akôrdingli in fönétik fôrm.

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The writer of these pages urges all writers,
Thē ritur ov thēz pājez urjez ðl riturz,
and speakers, to get the true step of progress by
and spēkurz, tö get thē trū step ov progres bi
acting in accord while keeping in mind the fact
akting in akōrd hwil kēping in mind thē fakt
that it is a moral question as well as a mental and
that it iz ā mōral kwestyun az wel az ā mental and
physical one, with which there should be no further
fizikal wun, with hwich thar shud bē nō further
triffling.
triffling.

If all persons were brought to the habit of
If ðl pursnz war bröt tö thē habit ov
cultivating introspection and the correction of
kultiväting intröspekshon and thē kōrekshon ov
the improper within themselves, there could be a
thē impropur within themselvz, thar kūd bē ā
general good standard of improvement brought
jenural gūd standord ov imprövment bröt
about physically, intellectually, and morally among
abōt fizikali, intelektüali and mōrali amung
our people in two generations of time. Are you,
ðr pēpl in tö jenurāshonz ov tīm. Or yū,
kind reader, and are our Public School teachers,
kind rēdur, and or ðr Publik Sköl tēchurz,

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doing your and their full share toward such neces-döing yür and thär ful shar tōord such neses-sary general improvement in spelling and other-āri jenural imprövment in speling and uthur-wise as mentioned on the preceding pages?
wiz az menshond on thē prēsēding pājez?

Are the minds of those with whom you come
Or thē mindz ov thōz with höm yū kum
into daily communication at home, in public, and
intō dāli komūnikāshon at höm, in publik, and
in the school room, sufficiently impressed with
in thē sköl röm, sufishentli imprest with
the idea of helping to improve themselves and
thē idēa ov helping tö impröv themselvz and
of imparting the knowledge they gain to others,
ov importing thē nolej thā gān tö uthurz,
prudently?
prüdentli?

Herein exists, or should exist, the improve-
Hērin eksists, ör shūd eksist, thē impröv-
ment of interest in acquiring all useful knowledge
ment ov inturest in akwiring ôl ūsful nolej
possible and, also, the cultivation of a desirable
posibl and, ôlsō, thē kultivāshon ov a dēzirabl
tact in the minds of others for correcting what
takt in thē mindz ov uthurz fôr kôrekting hwot

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they hear at home, and from other friends, that is thā hēr at hōm, and from uthur frendz, that iz contrary to their own well-founded authority. kontrāri tö thār ḗn wel -fönded ôthôriti. Phonetic spelling could well be thus discussed Fönetik speling kùd wel bē thus diskust with many friends, and practiced with them as a with meni frendz, and praktist with them az ā desirable phase of the improvement in the daily dēzirabl fāz ov thē imprövment in thē dāli habit of spreading the good-will and the light habit ov spreding thē gūd -wil and thē līt within you. within yū.

The teachers of many States are getting ready Thē tēchurz ov meni Stāts or geting redi to conform to the requests of school boards re-tō konförm tö thē rēkwests ov sköl bōrdz rē-garding the improvement of spelling; and the gording thē imprövment ov speling; and thē school boards are waiting the suggestion of the sköl bōrdz or wāting thē sugjestyon ov thē superintendents. With continued missionary work sūpurintendents. With kontinüd mishonāri wurk the improvement will soon be assured, after which thē imprövment wil sön bē ashūrd, astur hwich

FÖNETIK SPELING OV ENGLISH

progress toward the desired goal will be more
progres tōord thē dezīrd gōl wil bē mōr
rapid.
rapid.

Surely, reformation in spelling is much needed,
Shūrli, refōrmāshōn in spelng iz much nēded,
as well as other phases of life and work with all
az wel az uthur fāzez ov lif and wurk with ôl
persons; and the word reformation should be the
purSNz; and thē wurd refōrmāshon shūd bē thē
watch-word, the slogan, with every person every-
woch -wurd, thē slōgan, with evri pursn evri-
where.
hwar.



Geting öt ov thē Wildurnes

IV

THĒ GRĀTEST OV FIKSHONZ

DURING the last few years it has become
URING thē last fū yērz it haz bēkum
popular among the dealers in and the users of
popūlor amung thē dēlurz in and thē ūzurz ov
alcoholic beverages and their accompanying vice
alkōhōlik bevurājez and thār akumpaniing vīs
producers, to urge the "right of personal liberty"
prōdūsurz, tō urj thē "rit ov pursnal liburti"
as a defense of their reveling in all kinds of in-
az ā dēfens ov thār reveling in òl kindz ov in-
iquity, and particularly in their chief abettors,
ikwiti, and portikūlorli in thār chēf abeturz,
The Greatest of all Fictions and the Twin Basic
Thē Grātest ov òl Fikshonz and thē Twin Bāsik
Vices of our times, tobacco and alcoholic beverage
Visez ov òr tīmz, tōbakō and alkōhōlik bevurāj
using.
ūzing.

It is both fact and principle that no person
It iz bōth fakt and prinsipl that nō pursn
has any right whatever, personal, legal, or moral,
haz eni rit hwotevur, pursnal, lēgal, òr mōral,
to use any poison in which there is nothing but
tō ūz eni pōizn in hwich thar iz nuthing but

FIKSHONZ RUINING MANKIND

harm in the result to the user, to his family and
horm in thē rēzult tö thē ūzur, tö hiz famili and
his associates, and to the State.
hiz asōsiāts, and tö thē Stāt.

Tobacco using is the worst of all vices: first,
Tōbakō ūzing iz thē wurst ov ðl vīsez: furst,
from its unnaturalness and its earlier and more
from its unatūralnes and its urliur and mōr
generally corrupting the young through the
jenurali kōrupting thē yung thrū thē
example, taunts, and other enticements of older
eksampl, tōnts, and uthur entisments ov ðldur
tobacco inebrates; second, in its multiform stunt-
tōbakō inēbriāts; sekund, in its multifōrm stunt-
ings and perversions of both mind and body;
ings and purvurshonz ov bōth mīnd and bodi;
third, from its direct tending to the alcoholic
thurd, from its direkt tending tö thē alkōhōlik
beverage habit, and to other vices, from its per-
bevurāj habit, and tö uthur vīsez, from its pur-
versions and associations, both of which are often
vurshonz and asōsiāshonz, bōth ov hwich or ðfn
leading the immature, weak minded, and morally
lēding thē imātūr, wēk mīnded, and mōrali
unsteady into other vile habits and diseases.
unstedi into uthur vīl habits and disēzez.

THĒ GRĀTEST OV FIKSHONZ

It has been thoroughly proved many times, by
It haz bin thurōli prövd meni tīmz, bī
observation and by scientific experimentation
obzurvāshon and bī sientifik eksperimentāshon
in every civilized country, that alcoholic beverage
in evri sivilizd kuntri, that alkōhōlik bevurāj
in every form, be it wine, beer, or stronger forms,
in evri fōrm, bē it wīn, bēr, òr strōngur fōrmz,
has absolutely no value as a medicine, or other-
haz absōlütli nō valū az ā medisin, òr uthur-
wise, to any human, other animal, or to vegetable
wīz, tō eni hūman, uthur animal, òr tō vejetabl
life. It is nothing more, nor less, than a harmful
lif. It iz nuthing mōr, nōr les, than ā hormful
poison, both externally and internally, even in
pōisn, bōth eksturnali and inturnali, ēvn in
small quantity and mildest form; and such is
smōl kwontiti and mīlest fōrm; and such iz
particularly the case with tobacco. Neither of
portikūlorli thē kās with tōbakō. Nēthur ov
these narcotics has any stimulating value in time
thēz norkotiks haz eni stimūlāting valū in tīm
of need, nor at any time. They only excite by
ov nēd, nōr at eni tīm. Thā ônli eksīt bī
the irritation they cause. If they calm the nerves,
thē iritāshon thā kōz. If thā kom thē nurvz,

FIKSHONZ RŪNING MANKIND

as their users claim, it is from the habit of their az thār ūzurz klām, it iz from thē habit ov thār use and by paralyzing the nerves.

ūs and bī paralizing thē nurvz.

Nathan Smith Davis, born at Greene, New Nāthan Smith Dāvis, bōrn at Grēn, Nū York in the year 1817, was graduated as a phy-Yōrk in the year 1817, woz graduāted az ā physician in central New York in 1837. He practiced his profession in Chicago from 1849 until tist hiz prōfeshon in Chikogō from 1849 until near his death in 1904. His life was a particularly nēr hiz deth in 1904. Hiz lif woz ā portikūlōri active and observing one. He was a medical aktiv and obzurving wun. Hē woz ā medikal author and teacher of great and good repute. He ôthur and tēchur ov grāt and gūd rēpūt. Hē was one of the organizers, was called the father, woz wun ov thē ôrganizurz, woz kōld thē fothur, of the American Medical Association that is now ov thē Amerikan Medikal Asōsiāshon that iz nō the largest, strongest, and most influential medical thē lorjest, strōngest, and mōst inflüenshal medikal force extant, excepting, possibly, the British fōrs ekstant, eksepting, possibli, thē British

THĒ GRĀTEST OV FIKSHONZ

Medical Association. For more than sixty years Medikal Asōsiāshon. För mōr than siksti yērz of Doctor Davis's most active work he taught, ov Doktōr Dāvis's mōst aktiv wurk hē tōt, and practiced, that alcohol possessed no value as and praktist, that alkōhōl pozest nō valū az a medicine, but that it did possess much of harm ā medisin, but that it did pōzes much ov horm to every user, sick or well. Later years most tö evri ūzur, sik ör wel. Lātur yērz mōst scientific physicians and workers have proved, sientifik fizishanz and wurkurz hav prövd, over and over and again, the truth of Doctor ūvur and ūvur and agen, thē trūth ov Doktōr Davis's teaching, excepting probably physicians Dāvis's tēching, eksepting probābli fizishanz who are themselves inebrates. Yet the Devil's hö or themselvz inēbriāts. Yet thē Devil'z chief agents, fiction and demoralization, have full chēf ājents, fikshon and dēmoralizāshon, hav ful sway among a large percentage of the people of swā amung ā lorj pursentāj ov thē pēpl ov the world regarding the greatest evil in the world thē wurld regarding thē grātest ēvil in thē wurld to-day, strong drink! This is the result of weak tö-dā, strōng drink! This iz thē rēzult ov wēk

FIKSHONZ RŪNING MANKIND

and wayward minds from the practices of the
and wāword mindz from thē praktisez ov thē
forebears; the evil habits of many of the present
fōrbarz; thē ēvil habits ov meni ov the prezent
generation, and of the great desire for gain in
jenurāshon, and ov thē grāt dēzir fōr gān in
the manufacture and sale of such narcotios.
thē manūfaktūr and sāl ov such norkotiks.
Such dangerous people are in the minority. How
Such dānjurus pēpl or in thē mīndriti. Hō
long shall they be permitted to carry on their
lōng shal thā bē purmited tö kari on thār
nefarious practices!
nēfārius praktisez!

Both tobacco and alcoholic beverage are ex-
Bōth tōbakō and alkohōlik bevurāj or ek-
ceedingly injurious to every organ and tissue of
sēdingli injūrius tö evri ôrgan and tisū ov
the user of them, producing disease in all, as a
thē ūzur ov them, prōdūsing disēz in Ȅl, az Ȅ
rule, and thereby greatly impairing health of
rūl, and tharbī grātli imparing helth ov
body and mind, and shortening lif.
bodi and mind, and shōrtening lif.

The physical effect of tobacco is, in the aggre-
The fizikal efekt ov tōbakō iz, in thē agrē-

THĒ GRĀTEST OV FIKSHONZ

gate, quite as harmful as that of alcohol. It con-gāt, kwīt az hormful az that ov alkōhōl. It konduces to varying appetite, from entire loss for a dūsez tö vāriing apētīt, from entīr lōs fōr ā time to gormandizing, with perverted metabolism tīm tö gōrmandizing, with purvurted metabōlism and effects varying from scrawniness to fatty and efekts vāriing from skrōnines tö fati degeneration and obesity. As evidence of this, dējenurāshon and ūbēsiti. Az evidens ov this, note the increase of indigestion, stomach, liver, nōt thē inkrēs ov indijestyon, stumak, livur, kidney, bowel, cancerous, and nervous complaints; kidni, böel, kansurus, and nurvus komplāntz; and of sudden deaths from cerebral apoplexy, and ov sudn deths from sērēbral apōpleksi, and from weakened and diseased hearts of those and from wēkend and disēzd hortz ov thōz addicted to the use of these narcotics, one or adikted tö thē ūs ov thēz norkotiks, wun or both.

bōth.

Both tobacco and alcoholic beverage, like other Bōth tōbakō and alkōhōlik bevrāj, lik uthur inebriants, even in so-called small or moderate inēbriants, ēvn in sō-kōld smōl ôr modurāt

FIKSHONZ RŪNING MANKIND

quantity, soon fix the habit of demanding more kwontiti, sön fiks thē habit ov dēmanding mōr and more, while the users' will power weakens and and mōr, hwil thē ūzurz' wil pōur wēkenz and wanes accordingly. But very few persons can wānz akōrdingli. But veri fū pursnz kan quit either of these vicious habits of their own kwit ēthur ov thēz vishus habits ov thār on volition from the little will power remaining to vōlison from thē litl wil pōur rēmāning tō them. Nearly all remain thus enslaved, feeble them. Nērli ȳl rēmān thus enslāvd, fēbl wrecks of manhood, as curses to their families and reks ov manhud, az kursez tō thār familiz and friends, until death comes to their relief, unless frendz, until deth kumz tō thār rēlēf, unles they receive help from a wise physician not thus thā rēsēv help from ā wīz fizishan not thus enslaved.
enslāvd.

Is it not the greatest of vice and sin to use

Iz it not thē grātest ov vīs and sin tō ūs anything which results so disastrously to the enithing hwich rēzults sō disastrusli tō thē human form divine, and that meantime destroys hūman fōrm divin, and that mēntim dēstrōiz

THĒ GRĀTEST OV FIKSHONZ

the will and the mind, the greatest and most im-
thē wil and thē mīnd, thē grātest and mōst im-
portant powers of manhood! Strong drink of any
pōrtant pōurz ov manhūd! Strōng drink ov eni
kind, even the mildest, should not be permitted
kind, ēvn thē mīlest, shūd not bē purmited
in any home, or anywhere. It should be entirely
in eni hōm, òr enihwar. It shūd bē entīrlí
prohibited from all stomachs, and from external
prōhibited from ôl stumaks, and from eksturnal
use also.

ūs ôlsō.

The psychologic effect of tobacco using is dis-
Thē sīkōlojik efekt ov tōbakō ūzing iz dis-
astrous in every sense. The impairment of the
astrus in evri sens. Thē imparment ov thē
blood, and thereby the impairment of the nerve
blud, and tharbī thē imparment ov thē nurv
centers, naturally leads to the impairment of both
senturz, natūrali lēdz tö thē imparment ov bōth
mental and physical powers, thus lowering the
mental and fizikal pōurz, thus lōuring the
nervous stability and the natural alertness, and
nurvus stābiliti and thē natūral alurtnes, and
conducing to undue excitability of mind and body
kondūsing tö undū eksitābiliti ov mīnd and bodi

FIKSHONZ RŪNING MANKIND

in one stage of effect, and at other times to lethargy, despondency, indifference, and often to the greatest of foolhardiness of action. For instance, grātest ov fölhordines ov akshun. Fôr instans, a narcotic lighted his tobacco over an uncovered keg of powder, a spark fell, and the explosion thus produced caused the death of the defiant inebrate. Another smoker threw his yet burning match among fuses and, from the explosion that soon followed, several persons were killed. Numerous similar occurrences from the same cause Nūmurus similor okurensen from the sāmī kōz could be quoted, even including direct murder, in some cases, and suicide in others.

sum kasez, and sūsisid in uthurz.

A careful observation of effect and cause has Ā karful obzurvāshon ov efekt and kōz haz

THE GRATEST OV FIKSHONZ

shown that most of the disastrous fires have resulted from the careless (thoughtless?) disposal of the burning matches of tobacco users, or of their burning machez ov tōbakō ūzurz, or ov thār lighted cigar stumps and pipe clearings. It has lited sigor stumps and pip klērings. It haz been recently estimated by thoughtful observers bin rēsentli estimāted bī thōtful obzurvurz that from ninety-five to ninety-eight per centum that from ninti -fiv tö ninti -āt pur sentum of automobile accidents have occurred to tobacco ov ȳtōmōbēl aksidents hav okurd tö tōbakō and alcoholic beverage using drivers! and alkōhōlik bevurāj ūzing drivurz!

Physicians of wide experience see both tobacco Fizishanz ov wid ekspériens sē bōth tōbakō and alcohol delirium, and mania. and alkōhōl dēlirium, and mānia.

No person using tobacco, alcoholic beverage, Nō pursn ūzing tōbakō, alkōhōlik bevurāj, or other narcotic, should be permitted to beget or uthur norkotik, shud bē purmited tö bēget children, inasmuch as these poisons cause organic children, inazmuch az thēz pōiznz kōz ȳorganik

FIKSHONZ RŪNING MANKIND

degeneration or perversion in the procreative ele-
dējenurāshon ɔr purvurshon in thē prōkrēātiv ele-
ment and, through the weakened and perverted
ment and, thrū thē wēkend and purvurted
germ plasm, cause transmission of degeneracy to
jurm plazm, kôz transmishon ov dējenurāsi tö
children. Note the increasing number ov dē-
fective and perverted children, mentally, physically,
fektiv and purvurted children, mentali, fizikali,
and morally, including those grown to tramps and
and mōrali, inklüding thōz grōn tö tramps and
criminals of all grades! .
kriminalz ov ɔl grādz!

The use of tobacco is, again, worse than alco-

Thē ūs ov tōbakō iz, agen, wors than alkō-
holic beverage using and other narcotics, in that
hōlik bevurāj ūzing and uthur norkotiks, in that
the latter have been relegated largely out of sight
thē latur hav bin relēgāted lorjli öt ov sīt
of the public, while the tobacco inebriates have
ov thē publik, hwil thē tōbakō inēbriātz hav
become an intolerable nuisance, and great menace
bēkum an intolurabl nūisans, and grāt menās
to society by their haughty and vicious disregard
tö sōsieti bī thār hōti and vishus disrēgord

THĒ GRĀTEST OV FIKSHONZ

of common propriety, decency, and even of the ov komon prōprieti, dēsensi, and ēvn ov thē right of clean men, women, and children to pure rīt ov klēn men, wimen, and children tō pūr air—air not vitiated by their foul tobacco and ar—ar not vishāted bī thār fōl tōbakō and their reek therefrom! They shamelessly exalt their thār rēk tharfrom! Thā shāmlesli eksōlt thār depravity, circulating everywhere in thronged dēpraviti, surkūlāting evrihwar in thrōngd streets, public halls, and doorways, flaunting their strētz, publik hōlz, and dōrwāz, flōnting thār vile, malodorous breath and reek from body and vil, malōdōrus breth and rēk from bodi and clothing, even in hotel and restaurant dining klōthing, ēvn in hōtel and restorant dīning rooms! Herein is manifested another vile phase rōmz! Hērin iz manifested anuthur vil fāz of narcotism, in the loss, and defiance, of gentle-ov norkotism, in thē lōs, and dēfians, ov jentl-manly manners and the substitution of the manli manurz and thē substitūshon ov thē bravado of the modern social bandit of moral bravādō ov thē modurn sōshal bandit ov mōral degeneracy! This is the bravado that conduces dējenurāsi! This iz thē bravādō that kondūsez

FIKSHONZ RŪINING MANKIND

to disrupt the home and to deprave the children
tō disrupt thē hōm and tō deprāv thē children
and society!
and sōsieti!

The government of Greece, in the sanest days
Thē guvurnment ov Grēs, in thē sānest dāz
of its history, inflicted the death penalty on all
ov its histori, inflikted thē deth penalti on Ȧl
persons who corrupted the young of their kind,
pursnz hö kôrupted thē yung ov thār kind,
including those condusing to such corruption.
inklūding thōz kondūsing tō such kôrupshon.
The corrupting of the young is the Devil's own
Thē kôrupting ov thē yung iz thē Devil'z Ȧn
work through depraved, degenerate mankind!
wurk thrū dēprāvd, dējenurāt mankind!

Are the practices of the users of tobacco and
Or thē praktisez ov thē ūzurz ov tōbakō and
alcoholic beverage in public, or known to the
alkōhōlik bevrāj in publik, Ȧr nōn tō thē
young, any less corrupting to the young, and to
yung, eni les kôrupting tō thē yung, and tō
the weak of all ages, or any less of nuisance,
thē wēk ov Ȧl ājez, Ȧr eni les ov nūisans,
viciousness, and of menace to humanity, than
vishusnes, and ov menās tō humaniti, than

THE GRĀTEST OV FIKSHONZ

were the practices of the corruptors of Grecian war thē praktisez ov thē kōruptorz ov Grēshan youths? Are these present day corruptors not a yuths? Or thēz prezent dā kōruptorz not ā far greater menace to mankind?
for grātur menās tö mankind?

Tobacco and alcoholic beverage users, and Tōbakō and alkōhōlik bevurāj ūzurz, and vendors, should be brought to a proper considera-vendurz, shūd bē brōt tö ā propur konsidurā-tion of these most important questions in every shon ov thēz mōst impōrtant kwestyonz in evri community, without further delay. They should komūniti, withōt furthur dēlā. Thā shūd be made to affect the virtue of total abstinence, bē mād tö afekt thē vurtū ov tōtal abstinenſ, if they cannot fully possess it, by keeping their if thā kanot fūli poses it, bī kēping thār enslaving, degenerating habits wholly out of enslāving, dējenurāting habits hōli öt ov sight, and smell, of children, youths, and all sit, and smel, ov children, yuths, and ôl other persons whose uncontaminated senses and uthur pursnz höz unkontamināted sensez and minds abhor these vices. All such enslaved per-mindz abhōr thēz vīsez. Ôl such enslāvd pur-

FIKSHONZ RUINING MANKIND

sons who desire association with clean people
snz hö dēzir asōsiāshon with klēn pēpl
should quit their vicious habits. Can they quit?
shūd kwit thār vishus habits. Kan thā kwit?
Or should they be committed to an asylum?
Ór shūd thā bē komited tö an asīlum?

These vile habits are becoming more deeply
Thēz vīl habits or bēkuming mōr dēpli
intrenched each year! What influence, dear reader,
intrencht ēch yēr! Hwot inflūens, dēr rēdur,
are you exerting for their suppression? College
or yū eksurting fōr thār supreshon? Kolej
and College Alumni "smokers" and all kinds of
and Kolej Alumnī "smōkurz" and Ȧl kindz ov
fraternal societies "smokers" abound. What in-
frāturnal sōsiētiz "smōkurz" abōnd. Hwot in-
fluence are you exerting to have the air of those
flūens or yū eksurting tö hav thē ar ov thōz
meetings free from polluting smoke, and ribald
mētings frē from pōlūting smōk, and ribald
jest, that ladies may attend, as well as clean men,
jest, that lādiz mā atend, az wel az klēn men,
and not feel themselves disgraced? Do you help
and not fēl themselvz disgrāst? Dō yū help
to keep the registration and voting places free
tö kēp thē rejistrāshon and vōting plāsez frē

THE GRĀTEST OV FIKSHONZ

from the tobacco reek for your own and for your
from thē tōbakō rēk fōr yūr òn and fōr yūr
family's sake?
famili'z sāk?

Alcoholic and most other inebriates do not
generally or intentionally invade respectable so-
jenurali or intensionali invād rēspektäbl sō-
ciety. Why should the tobacco inebriate be per-
siēti. Hwi shūd thē tōbakō inēbriāt bē pur-
mitted to longer impose his shameful enslavement
mited tō lōngur impōz hiz shāmfūl enslāvment
and reek upon the public!
and rēk upon thē publik!

Physicians, ministers of the gospel (?), church
Fizishanz, ministürz ov thē gospel (?), church
members, and fathers who are addicted to these
memburz, and fothurz hō or adikted tō thēz
monstrous vices—from early improper associa-
monstrus visez—from urli impropur asōsiā-
tions, especial shame be upon all such who so
shonz, espeshal shām bē upon ñl such hō sō
continue—multiply their sins by practicing either
kontinū—multipli thār sinz bī praktising ēthur
vice in the presence of their children or associates,
vīs in thē prezens ov thār children ñr asōsiāts,

FIKSHONZ RÜNING MANKIND

and in public, thus familiarizing others with the
and in publik, thus familyorizing uthurz with thē
vice, and corrupting them in a double sensē, they
vīs, and kôrupting them in ā dubl sens, thā
being looked upon as exemplars, and their act
bēing lük̄t upon az eksemplorz, and thār akt
being interpreted as a solicitation to do likewise!
bēing inturpreted az ā sōlisitāshon tö dō likwiz!

Wives and children have been poisoned even
Wivz and children hav bin pōisnd ēvn
to blindness by the tobacco smoke of husbands
tö blīndnes bī thē tōbakō smōk ov huzbandz
and fathers where all were much together in small
and fothurz hwar ðl war much tōgether in smōl
room! Children, also, suffer blindness, and all
rōm! Children, ðlso, sufur blindnes, and ðl
manner of weakness and perversions from a to-
manur ov wēknesez and purvurshonz from ā tō-
bacco-saturated parent that are sure to sadly af-
bakō -satūrāted parent that or shur tö sadli a-
flict their lives later if not from birth!
flikt thār livz lätur if not from burth!

The monstrous vices of tobacco and alcoholic
Thē monstrus vīsez ov tōbakō and alkōhōlik
beverage using ought to be combatted continuously
bevurāj ūzing ðt tö bē kombated kontinūusli

THE GRATEST OV FIKSHONZ

by all right-minded members of every combi
ði rít -minded membruz ov evri kom-
munity, as the Major Questions of everyday life.
ūniti, az thē Mājor Kwestyonz ov evridā lif.

How can any person be a consistent Christian and
Hö kan eni pursn bē ā konsistent Kristyan and
continue addicted to or abettor of either of these
kontinū adikted tö ðr abetor ov ēthur ov thēz
twin basic vices?
twin bāsik visez?

Is it not a most loathsome sight to behold a
Iz it not ā mōst lōthsum sít tö bēhöld ā
human form sucking a poison teat, so fully enslaved
hūman fōrm suking ā pōizn tēt, sō fūly enslävd
by it—with will power so weakened and system
bī it—with wil pōur sō wēkend and sistem
so shattered by the poison—as to be but a miser-
sō shaturd bī thē pōizn —az tö bē but ā misur-
able wreck of humanity, with no desire above
abl rek ov hūmaniti, with nō dēzir ābuv
the continuance of the sinful indulgence!
thē kontinūans ov thē sinful induljens!

It would be a blessing to themselves and to all
It wud bē ā blessing tö themselvz and tö ði
clean, right-minded people were all such human
klēn, rít -minded pēpl war ði such hūman

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wrecks fully unsexed, penned on farms, well fed
reks füli unsekst, pend on formz, wel fed
and slept, well worked in the open air according
and slept, wel wurkt in thē öpn ar akörding
to their several abilities until they were thoroughly
tō thār sevural abilitiz until thā war thuröli
cured or until death comes as a relief to them-
kürd ör until deth kumz az ā rēlef tō them-
selves, to their friends, and to the community!
selvz, tō thār frendz, and tō thē komūniti!

All persons become parties to vices witnessed
Ol pursnz bēkum portiz tō visez witnest
by them and against which they do not use their
bi them and agenst hwich thā dō not üz thār
best endeavors to wholly abate.
best endevörz tō höli äbat.

Why should, and how can, any free-willed
Hwi sh'id, and hō kan, eni frē -wild
Christian or well-meaning citizen vote for, or con-
Kristyan ör wel -mēning sitizen, vōt fōr, or kon-
tinū tō patroniz tōbakō, alkōhōlik bevurāj,
and other narcotic inebriates, or dealers?
and uthur norkotik inēbriātz, ör dēlurz?

The tobacco and alcoholic beverage advertise-
Thē tōbakō and alkōhōlik bevurāj advurtiz-

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ments in newspapers and other publications are
ments in nüzpāpurz and uthur publikāshonz or
corrupting to the young and to the weak-minded,
kôrupting tö thē yung and tö thē wék -minded,
and such reading should not be permitted in any
and such rëding shûd not bë purmited in eni
home, nor should such publication be patronized
höm, nôr shûd such publikāshon bë patronizd
in any way. If only wise, clean, Christian legis-
in eni wä. If önli wîz, klén, Kristyan lejis-
lators were elected to office, such enticements to
lätörz war elekted tö ofis, such entisments tö
vice would be prohibited.
vis wûd bë prôhibited.

All of the land now used for the cultivation
Ol ov thē land nô üzd fôr thē kultivâshon
of tobacco is needed for the production of food.
ov tôbakô iz nêded fôr thē prôdukshon ov föd.
All persons now in the disreputable traffic of these
Ol pursnz nô in thē disrepütâbl trafik ov thêz
vice producers can, when found worthy, readily
vis prôdûsurz kan, hwen fönd wurthi, redili
find honorable employment.
find onorâbl emplöiment.

The reader's own church is the best place for
Thê rëdur'z ôn church iz thê best plâs fôr

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him or her to begin the most noble work of for him ör hur tö bēgin thē mōst nōbl wruk ov fōrwarding this reformation, the best work in which wording this refōrmāshon, thē best wruk in hwich any person can engage personally; for these twin eni pursn kan engāj pursnali; fōr thēz twin basic vices not only prevent the spread of true bāsik visez not önli prēvent thē spred ov trū Christianity, but they are undermining our Gov-Kristyaniti, but thā or undurmīning ör Guvernment while demoralizing and degenerating our urnment hwil dēmōralizing and dējenurāting ör people!
pēpl!

Unless a great change is wrought for the better-
Unles ā grāt chānj iz rōt fōr thē betur-
ment of all of the people regarding narcotic vices,
ment ov ôl ov thē pēpl rēgarding norkotik visez,
there will be year by year more rapid decline of
thar wil bē yēr bī yēr mōr rapid dēklin ov
the mahood of all of our people; for it is seen at
thē manhud ov ôl ov ör pēpl; fōr it iz sēn at
every turn that many who at first abhorred these
evri turn that meni hö at furstabhōrd thēz
vices as of hideous mien, have since seen so much
visez az ov hideus mēn, hav sins sēn sō much

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of them as to now pity, if not to accept and to ov them az tō nō piti, if not tō aksept and tō embrace one or more of them! No community embrās wun ôr mōr ov them! Nō komūniti can be long infested with a vice plague without kan bē lōng infested with ā vīs plāg withöt its standard of morality being degraded more or its standord ov mōraliti bēing dēgrāded mōr ôr less thereby, and generally with increasing rapidity les tharbī, and jenurali with inkrēsing rapiditi as the months go by.
az thē munths gō bī.

The president of the board of management of Thē prezident ov thē bōrd ov manājment ov the Ohio State penal and charitable institutions thē Ōhīō Stāt pēnal and charitābl institūshonz reported in November, 1912, that the buildings, rēpōrted in Nōvembur, 1912, that thē bildingz, even those of recent construction, were lamentably ēvn thōz ov rēsent konstrukshon, war lamentābli overcrowded with degenerates and by those who övurkrōded with dējenurātz and bī thōz hö had been impoverished by them directly and in had bin impovursh bī them dīrektyl and in direktly. Is the condition not now the same in dīrekcli. Iz thē kondishon not nō thē sām in

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every County and State, not only in America, but
evri Könti and Stät, not önli in Amerika, but
throughout all so-called civilized countries!
thrüöt öl sō-kôld sivilizd kuntriz!

Here, and everywhere, exists the necessity for
Hēr, and evrihwar, eksists thē nesesiti fôr
renewed, and re-invigorated, wûrk agenst im-
rēnûd, and rē-invigôrâted, wûrk agenst im-
morality of all kinds; with the most active and
öraliti ov öl kîndz; with thē mōst aktiv and
thorough work for national laws against the sale
thurō wûrk fôr nâshonallôz agenst thē sâl
and use of all narcotics, and particularly against
and üs ov öl norkotiks, and portikûlorli agenst
the production and use of tobacco and alcoholic
thê prôdukshon and üs ov tôbakô and alkôhôlik
beverage of all kinds!
bevurâj ov öl kîndz!

Turkey has declined as a nation from the
Turki haz dêklind az ä nâshon from thê
tobacco and weak wine habits. France is rapidly
tôbakô and wék win habits. Frans iz rapidli
tending the same way from the wine and stronger
tending thê sâm wâ from thê wîn and strôngur
alcoholic and tobacco vices and the sterility they
alkôhôlik and tôbakô vîsez and thê steriliti thâ

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have caused! Let everyone remember the causes hav kôzd! Let evriwun r  emembur the k  ez of the decline and downfall of the many strong ov th   d  klin and d  nf  l ov th   meni str  ng and proud nations of the past without the strong and pr  d n  shonz ov th   past withot th   str  ng and vicious narcotics of our time!
and vishus norkotiks ov ör t  m!

White slavery is not confined to girls and Hwit sl  vuri iz not konsind t   gurlz and women, nor to natural desire or craving. The wimen, n  r t   nat  ral d  zir ör kr  ving. Th   unnatural prevails with the depraved. The unnat  ral pr  v  lz with th   d  pr  vd. Th   percentage of once white boys and once white men sent  j ov wuns hwit b  iz and wuns hwit men who are now enslaved and besmeared by narcotics h   or n   ensl  vd and b  sm  rd b   norkotiks and the vilest of practices produced thereby is and th   vilest ov praktisez prod  st tharb   iz very large. The adjective beastly so often used veri lorj. Th   adjektiv b  stli s     n   zdz in reference to them and their depravity is not in refurens t   them and th  r d  praviti iz not applicable, as their sins savor of the evil one. aplik  abl, az th  r sinz s  vor ov th     vil wun.

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Mankind, when depraved, are immeasurably below the beasts of the field.
lō thē bēsts ov thē fēld.

There are few, if any, newspapers which do not contain accounts of shocking results of such depravity. The prisons and asylums are overflowing with those of all kinds, and the streets flōing with thōz ov ôl kīndz, and thē strēts of the cities and the highways of the country also ov thē sitiz and thē hiwaz ov thē kuntri ôlsō teem with them both day and night.
tēm with them bōth dā and nit.

The newspaper handed in to the writer the Thē nūzpāpur handed in tō thē ritur thē morning the preceding was written contains the mōrning thē prēsēding woz ritn kontānz thē following list of crimes committed by this class folōing list ov krīmz komited bī this klas of human kind who have been perverted mentally ov hūman kīnd hö hav bin purvurted mentali and psychologically to curses of their own and and sīkōlojikali tō kursez ov thār ön and

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kindred humanity by the unnatural vitiation of kindred hūmaniti bī thē unatural vishiāshōn ov their bodies and minds by the Devil's own means thār bodiz and mindz bī thē Devil'z ön mēnz through the narcotics named so often in this chapterū thē norkotiks nāmd sō öfn in this chapter, namely: Indictments hold three bandits on tur, nāmli: Inditments höld thrē bandits on five counts of robbery and shooting with intent siv könts ov roburi and shöting with intent to kill; Alleged white slaver caught; Sheriff tö kil; Alejd hwit slavur kôt; Sherif shoots pickpocket; Efforts to smother prosecu-shötz pikpoket; Eförts tö smuthur prosékütion of conspirators; Woman charged with using shon ov konsipratörz; Wöman chorjd with üzing United States mail to defraud allowed liberty on United Stäts mäl tö dëfrôd alôd liburti on \$2,500 bail; Man shot wile protecting property; \$2,500 bâl; Man shot hwil prötekting propurti; Trial for murder of wife; Kills mother-in-law and Trial för murdur ov wif; Kilz muthur-in-lô and fatally wounds wife; The prince of Monaco, owner fäitali wöndz wif; Thē prins ov Mönakö, önur of the great gambling casino at Monte Carlo, ov thē grät gambling kasenö at Monte Korlö,

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arrives in New York; Man blows up home, killing arīvz in Nū Yōrk; Man blöz up hōm, kiling himself and daughter; Many holdups of citizens himself and dōtur; Meni holdups ov sitizenz by street thieves with pistols!
bī strēt thēvz with pistolz!

The daily newspapers of February 14, 1914,
Thē dāli nūzpāpurz ov Februari 14, 1914,
sent broadcast to all the world a finger's length
sent brōdkast tö ôl thē wurld ā fingur'z length
dispatch on the first page, informing that only 97
dispach on thē furst pāj, infōrming that önli 97
physically perfect men had been found in the
fizikali purfekt men had bin fönd in thē
1913-1914 class of 1,256 first year college students
1913-1914 klas ov 1,256 furst yēr kolej stūdents
in The University of Pennsylvania, Philadelphia.
in Thē Univursiti ov Pensylvānya, Filadelfia.

The director of physical education there further
Thē direktor ov fizikal edükāshon thar furthur
reports that the number of defectives this year
rēpōrts that thē numbur ov dēfektivz this yēr
is smaller than formerly, relatively. The ophthalm-
iz smôlur than fôrmurli, relativli. Thē ophthalm-
ologist reported that more than one-third ov
olójist rēported that mōr than wun-thurd of

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this freshman class have defects of eyesight. The
this freshman klas hav dēfekts ov īsit. Thē
other physical defects include organic or digestive
uthur fizikal dēfekts inklūd ḥorganik ḥr dijestiv
disordurz, skin disēzez, rönd shōldurz, unēvn
shoulders, flat chests and flat feet.
shōldurz, flat chests and flat fēt.

It is but just to the students, and to the pro-
It iz but just tö thē stüdents, and tö thē prō-
testing alumni of this great school, the writer
testing alumni ov this grāt sköl, thē ritur
among the number, to add that there has been
amung thē numbur, tö ad that thar haz bin
published a weekly journal of great value to the
publisht ā wekli jurnal ov grāt valū tö thē
students and alumni excepting two full pages of
stüdents and alumni eksepting tö ful pājez ov
cigarette advertising with artistic engravings of
sigaret advurtizing with ortistik engrāvings ov
young men in the act of smoking them. The
yung men in thē akt ov smōking them. Thē
Provost and editor have endeavored to excuse
Prōvost and editor hav endevord tö ekskulz
themselves from the blame of this work for the
themselvz from thē bläm ov this wurk fōr thē

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Devil by saying that the ads were admitted by Devil bī sāing that thē adz war admited bī the printing house of The Winston Company. thē printing hōs ov Thē Winston Kumpani. The great monopolies, with various tributaries of Thē grāt monopōliz, with vārius tribütāriz ov manufaktoriz, ðl senturing in "trusts," hav trained advertising agents who make friends of trānd advurtizing ājents hö māk frendz ov those acting as chief advertising agents for pub-thōz akting az chēf advurtizing ājents fōr publications of large circulation. Thus the way of likāshonz ov lorj surkūlāshon. Thus thē wā ov access to many would-be reputable papers and akses tō meni wūd -bē reputabl pāpurz and magazines has been adroitly paved. All persons magazēn̄ haz bin adrōitli pāvd. ðl pursnz connected with the control of reputable, or would-konekted with thē kontrōl ov reputabl, ðr wūd-be reputable, publications should be constantly bē repūtabl, publikāshonz shūd bē konstantli alert and decided against all forms of iniquity or alurt and dēsided agenst ðl fōrmz ov inikwiti ðr they will be caught advertising in the most en-thā wil bē kōt advurtizing in thē mōst en-

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ticing manner to the corruption of the young and tīsing manur tö thē kōrupshon ov thē yung and unwaſy. It cannot prove otherwise than a great unwāri. It kanot pröv uthurwiz than ā grāt shadow on any publication, and particularly so to shadō on eni publikāshon, and portikūlorli sō tö any educational institution which will permit such eni edükāshonal institūshon hwich wil purmit such unholy work in eni of its literature. Consider unhōli wurk in eni ov its literatūr. Konsidur well the defects of yourself, family, and of those wel thē dēfekts ov yūrself, famili, and ov thōz committed to your care, and do nothing that may komited tö yūr kar, and dō nuthing that mā contribute in the least to their injury. kontribüt in thē lēst tö thār injūri.

There is surely a natural economic feature in Thar iz shūrli ā natūral ekōnomik fētūr in every vice that tends to the deterioration and evri vīs that tendz tö thē dētēriurāshon and destruction of every person enslaved by it. The destrukshon ov evri pursn enslāvd bī it. Thē demoralizing and destructive features of the twin dēmōralizing and dēstruktiv fētūrz ov thē twin basic vices repeatedly mentioned in this chapter bāsik vīsez rēpētedli menshond in this chaptur

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are very apparent among the children and youth or veri aparent amung thē children and yūth throughout our beloved United States, yet a young thrūöt ör bēluvd United Stāts, yet ā yung Nation; and they will be the ruination of the Nāshon; and thā wil bē thē rūināshon ov thē Nation unless the Christian influences for a radical Nāshon unles thē Kristyan influensez fōr ā radikal change are not soon forcefully brought to bear for chānj or not sön försfüli brōt tö bar for their suppression, and elimination. A recent re-thār supreshon, and ēlimināshon. A rēsent rē-port of examinations reads that, of five thousand pōrt ov eksamināshonz rēdz that, ov fiv thōsand children only one perfect one was found! Evi-children önli wun perfekt wun woz fönd! Evi-dently the early death rate of such large number dentli thē deth rāt ov such lorj numbur of defectives will be very large each year according ov dēfektivz wil bē veri lorj ēch yēr akôrding to nature's law.
tö nātür'z lō.

All private, semi-private, and public smokers—
Öl privāt, semi-privāt, and publik smōkurz—
so announced to attract atterdance of inebriates
sō anōnst tö atrakt atendans ov inēbriāts

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to meetings called to discuss subjects of all kinds tö mētings kôld tö diskus subjekts ov ôl kindz from the grave to the most gay—are all disgraceful from thē gräv tö thē mōst gā —or ôl disgräful affairs, usually ending in smoke of the vilest kind afarz, üzuali ending in smök ov thē vilest kind literally and figuratively, and leaving those attend-liturali and figüräтивli, and lëving thõz atending deeper in vices than before. It is a seriousing dëpur in vîsez than bëföör. It iz å séríus reflection upon the character and clothing of rëflekshon upon thē karaktur and klöthing ov everyone attending such gatherings. All invit-avriwun atending such gathuringz. Ôl invitâtions to places of all kinds where tobacco or other shonz tö pläsez ov ôl kindz hwar tõbakô ðr uthur narcotic is to be a part of the meeting should be norkotik iz tö bë å port ov thē mëting shûd bë declined. We are commanded by Holy Writ to dëklind. Wë or komanded bï Höli Rit tö separate ourselves from all evil doing. sepärât örselvz from ôl èvil döing.

It is belittling to a moral question, and rela-

It iz bëlitling tö å môral kwestyon, and relâ-tively so as the importance of the question intivli sô az thê impôrtans ov thê kwestyon in-

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creases, to speak first of, or to dwell long upon, krēsez, tö spēk furst ov, ðr tö dwel lōng upon, its pecuniary cost. Every intelligent person knows its pēkūnyāri kōst. Evri intelijent pursn nōz the enormity of the pecuniary cost of the twin thē enðrmiti ov thē pēkūnyāri kōst ov thē twin basic vices of tobacco and alcoholic beverage using. bāsik vīsez ov tōbakō and alkōhōlik bevurāj ūzing. But this is small, even insignificant, in comparison But this iz smōl, ēvn insignifikant, in komparison with the viciously destructive effects of their use with thē vishusli dēstruktiv efekts ov thār ūs in every sense. Let us place all of the emphasis in evri sens. Let us plās ðl ov thē emfāsez possible upon this phase of the question, and treat posibl upon this fāz ov thē kwestyon, and trēt every user of these disorganizing narcotics as an evri ūzur ov thēz disôrganizing norkotiks az an outcast from respectable society, and with prospect ötkast from rēspektäbl sōsieti, and with prospekt of early asylum imprisonment if there is probability ov urli asilum impriznment if thar iz probâbiliti of his or her continuance of the habit! At the same ov hiz or hur kontinuans ov thē habit! At the sām time, and all of the time, full and vigorous atten-tim, and ðl ov thē tîm, ful and vigôrus aten-

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tion should be given to the manufacturers of and shon shūd bē givn tö thē manūfaktürurz ov and dealers in these vice-producing narcotics! dēlurz in thēz vīs -prōdūsing norkotiks!

All well meaning people should discard the old Öl wel mēning pēpl shūd diskord thē öld style politics and unite for strict prohibition of stīl politiks and ūnit fōr strikt prōhibishon ov both of the twin basic vices that have been distracting the wholesome proprieties of life, and are trakting the hōlsum prōprietiz ov lif, and or so generally demoralizing to the communities, the sō jenurali dēmōralizing tö thē komūnitiz, thē States, and Nation, through the legislators as well Stāts, and Nāshon, thrū thē lejislātorz az wel as others.
az uthurz.

In treating of these vices, the writer has endeavored to deal thoroughly with them in the short space occupied, and to fully impress the reader with their danger, by repetitions, and in redur with thār dānjur, bī repētishonz, and in

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terms not to be misunderstood. These vices are turmz not tō bē misunderstood. Thēz vīsez or of the most monstrous kind, and they should be ov thē mōst monstrus kind, and thā shūd bē dealt with accordingly.
delt with akôrdingli.

All persōns who are enslaved by tobacco or Öl pursnz hö or enslävd bī tōbakō or alcoholic beverage, one or both, have lucid mōalkōhōlik bevurāj, wun or bōth, hav lūsid mōments when they hate themselves, even to occas-
ments hwen thā hāt themselvz, ēvn tō okāz-
ionally a suicide, for having become so deeply
yonali ā sūsid, fōr having bēkum sō dēpli
enslaved by it or them. These lucid moments are
enslävd bī it òr them. Thēz lūsid mōments or
given as an opportune time to begin thorough
givn az an opōrtūn tīm tō bēgin thurō
reformation. All should accept, and at once act
rēfōrmāshon. Öl shūd aksept, and at wunsakt
upon, this opportunity. Then is the time to go to
upon, this opōrtūniti. Then iz thē tīm tō gō tō
a retreat, an asylum, where the physical system
ā rētrēt, an asilum, hwar thē fizikal sistem
can be relatively relieved of the poison, and the
kan bē relātivli rēlēvd ov thē pōizn, and thē

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will fortified to gradually call back as much as wil fôrtifid tö gradüali kôl bak az much az possible the degenerated manhood. No other narcosibl thê dêjenurâted manhûd. Nô uthur narcotic should be taken—such as opium or its derivatives morphin or heroin, or of cocaine—all or rivâtiz môrfin ôr heroin, ôr ov kôkân—ôl ôr any one of which being likely to complicate the eni wunov hwich bêing likli tö komplikât thê efforts for reform. Consult only reputable regular esôrts fôr refôrm. Konsult ônli repütäbl regûlor physicians who are entirely free from all narcotic fizishanz hö or entîrli frê from ôl norkotik habit. All indulging inebriates should ever after habit. Ôl induljing inebriâts shûd evur aftur be fully shunned, also nearness to places where bê fuli shund, ôlsô nérnes tö plâsez hwar narcotic of any kind might possibly be obtained. norkotik ov eni kînd mit posiblî bê obtând.

It is far easier to wholly abstain from the use It-iz for êziur tö hõl abstan from thê üs of narcotics than to endeavor to be a moderate ov norkotiks than tö endevor tö bê ä modurât user of any of them—in fact, the only safety for üzurov eni ov them—in fakt, thê ônli sâfti fôr

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any person desiring to be full master of himself
eni pursn dēziring tö bē ful mastur ov himself
is in total abstinence from all narcotics. Touch not,
iz in tōtal abstinenſ from öl norkotiks. Tuch not,
taste not, should be the inexorable determination
tāst not, shūd bē thē inekſorabl dēturmināshon
of every person, irrespective of age and condition.
ov evri pursn, irēspektiv ov āj and kondishon.



V

FIKSHON RĒDING IZ BĀNFŪL

FICTION is described in the Standard Dictionary as "a feigning or representing of that shonāri az "ā fāning òr reprēzenting ov that which is not true; a fabrication. A book of fiction hwich iz not trū; ā fabrikāshon. Ā búk ov fikshon is called a novel. Anything imaginary, counter-iz kōld ā novel. Enithing imajināri, könturfeit, false is termed fictitious, as a narrative, and fit, fôls iz turmd fiktishus, az ā narativ, and so on." "A false deduction; a feigned story; an sō on." "Ā fôls dēdukshon; ā fānd stōri; an account which is a product of mere imagination; akönt hwich iz ā produkt ov mēr imajināshon; a false statement; a prose work (not dramatic) of ā fôls stātment; ā prōz wurk (not dramatik) ov the imagination in narrative form; a story; a thē imajināshon in narativ fôrm; ā stōri; ā novel," reads the Century Dictionary. These novel," rēdz thē Sentūri Dikshonāri. Thēz definitions comport with the teaching of children definishonz kompōrt with thē tēching ov children in New York during the writer's youthful days, in Nū Yôrk dūring thē rītur'z yūthful dāz,

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when "story telling" was dishonorable, and a sin.
hwen "stōri teling" woz disonorābl, and a sin.
Spekers in those days, in and out of the pulpit,
Spēkurz in thōz dāz, in and öt ov thē pulpit,
did not tell so many fictitious stories as are now
did not tel sō meni fiktishus stōriz az or nō
heard, nor did people read so many fictitious books
hurd, nōr did pēpl rēd sō meni fiktishus būks
as are now read.
az or nō red.

We have law against the making and circula-
Wē hav lō agenst thē māking and surkūlā-
tion of fictitiōus money. Why not a law against
shon ov fiktishus muni. Hwi not ā lō agenst
the making and circulation of false and mind-
thē māking and surkūlāshon ov fōls and mīnd-
damaging books? Every person who passes small
damājing būks? Evri pursn hö pasez smōl
false coin or script is punishable by fine and im-
fōls kōin ör skript iz punishabl bī fin and im-
prisonment. Why should a law not deal even
priznment. Hwi shud ā lō not dēl ēvn
more severely with everyone who writes, and he
mōr sēvērli with evriwun hö ritz, and hē
who scatters abroad, printed pages to the harm
hö skaturz abrōd, printed pājez tö thē horm

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of the minds of the youths and of the unwary ov thē mīndz ov thē yūthz and ov thē unwāri of all ages? That such writings do immeasurable ov ðl ājez? That such rītings dō imezūrābl harm is flagrant. They do far more harm than horm iz flāgrant. Thā dō for mōr horm than does false money.
duz fōls muni.

At the dawn of history every community of
At thē dōn ov histori evri komūniti ov
mankind was permeated and controlled by fic-
mankind woz purmēāted and kontröld bī fik-
tion and its co-partner, superstition; and such is
shon and its kō-portnur, sūpurstishon; and such iz
the condition to-day of the people termed back-
thē kondishon tö-dā ov thē pēpl turmd bak-
ward, uncivilized, or but partially civilized; and,
word, unsivilizd, ðr but porshali sivilizd; and,
really, cannot we truthfully say as much, and as
rēli, kanot wē trüthfūli sā az much, and az
little, regarding every community of the present
litl, rēgarding evry komūniti ov thē prezent
day which is called civilized, and which is yet quite
dā hwich iz kōld sivilizd, and hwich iz yet kwit
fully fiction-afflicted!
fūli fikshon-aflikted!

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Ignorance and superstition have been termed Ignōrans and sūpurstishon hav bin turmd twin relic of barbarism. These twin relic and twin relik ov borborizm. Thēz twin relik and superstition features exist to-day in all countries. sūpurstishon fētürz eksist tö-dā in öl kuntriz. There are large remnants of the old French, Thar or lorj remnants ov the öld French, English, Hollandish, German, African, and other English, Holandish, Jurman, Afrikan, and uthur country ignorance and superstition yet being kuntri ignōrans and sūpurstishon yet bēing handed down from parents to children, and being handed dōn from parents tö children, and bēing practiced by them in our own United States. They praktist bī them in ör ön United Stāts. Thā pertain both to the well and to the sick. They purtān bōth tö thē wel and tö thē sik. Thā range from Little Red Riding-hood, through the rānj from Litl Red Riding-hūd, thrū the ordinary ghost to voo-dooism and the hoo-doo, ördinari göst tö vö-döism and thē hö-dö, including witchcraft and necromancy. Sad inklüding wickkraft and nekrōmansi. Sad instances of these sins against the good sense of stansez ov thēz sinz agenst thē gūd sens ov

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many of the citizens of the communities afflicted, meni ov thē sitizenz ov thē komūnitiz aflikted, and sins to the harm of those too weak in body and sinz tö thē horm ov thōz tö wēk in bodi and mind to resist, are apparent in all directions and mīnd tö rēzist, or aparent in ôl direkshonz of our country, more or less of the full reports ov ör kuntri, mōr ör les ov thē fūl rēpōrts of the details being printed in the local newspapers, ov thē dētālz bēing printed in thē lōkal nūzpāpurz, if not in the general press throughout the States. if not in thē jenural pres thrūöt thē Stāts. There is in this a continual reversion to or, rather, Thar iz in this ā kontinūal rēvurshon tö ör, rathur, a perpetuation of the childlike minds with dis- ā purpetūashon ov thē chīldlik mīndz with dis- torted imaginings as revealed by the dawn of tōrted imajiningz az rēvēld bī thē dōn ov history, as well as the innate love of fictitious histōri, az wel az thē ināt luv ov fiktishus mystery and awe-inspiring tales composed wholly misturi and ö-inspiring tālz kompōzd hōli of fiction and superstitious excitement! ov fikshon and sūpurstishus eksitment!

The folklore of every tribe, clan, and com-
Thē fōklōr ov evri trīb, klan, and ko-

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munity, throughout the ages since the dawn of mūniti, thrūöt thē ājez sins thē dōn ov history so far as explored, abounds with fictions histōri sō for az eksplörd, aböndz with fikshonz which but show the narrowness, shallowness, and hwich but shō thē narōnes, shalōnes, and wretchedness of the undeveloped and generally rechednes ov thē undēvelōpt and jenurali undeveloping minds, or the hypnotized condition undēvelōping mīndz, ör thē hipnōtizd kondishon of the reasoning faculties of the peoples, when ov thē rēzning fakultiz ov thē pēplz, hwen any reason existed—all being bound down by the eni rēzn eksisted—öl bēing bönd dōn bī thē curses of fiction and superstition.
kursez ov fikshon and sūpurstishon.

The superstition of these peoples, ancient and Thē sūpurstishon ov thēz pēplz, ānshent and modern, implicates religion in its fictitious meshes, modurn, implikāts rēlijon in its fiktishus meshez, and to the discredit of the latter. This should and tö thē diskredit ov thē latur. This shūd cause us to frequently examine ourselves, introkōz uz to frēkwentli eksamin örselvz, intrōspectively, and critically, that neither fiction nor spektivli, and kritikali, that nēthur fikshon nōr

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superstition enter the least into our own religion.
sūpurstishon entur thē lēst intö ör ôn rēlijyon.

Fiction, the false and emotional, abounds to-
Fikshon, thē fôls and emōshonal, abonds tö-
day in our midst in many phases, and to the great
dā in ör midst in meni fāzez, and tö thē grāt
detiment of all the people.
detiment ov ôl thē pēpl.

Whatever is of value is of fact. Fiction is a
Hwotevur iz ov valū iz ov fakt. Fikshon iz ā
mischief maker continually, and in every sense.
mischēf mākur kontinūali, and in evri sens.
With and from facts we can reason from cause to
With and from fakt wē kan rēzn from kōz tö
effect, and from effect back to the cause. With
efekt, and from efekt bak tö thē kōz. With
and from fiction we, our minds, are in the air
and from fikshon wē, ör mindz, or in thē ar
without any fact, or stable standpoint from which
withöt eni fakt, ör stābl standpōint from hwich
to reason; and as there is no reason in fiction, it
tö rēzn; and az thar iz nō rēzn in fikshon, it
is very unreasonable to deal with fiction in any way.
iz veri unrēznabl tö dēl with fikshon in eni wā.

Most homes have been and are being sadly
Mōst hōmz hav bin and or bēing sadli

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shadowed by fiction, and by not a little intermixed shadōd bī fikshon, and bī not ā litl inturmikst superstition. This is manifested in various ways: sūpurstishon. This iz manifested in vārius wāz: the numerous books of highly emotional fiction thē nūmurus búks ov hīli ēmōshonal fikshon distributed to children and older weak-minded distribüted tö children and öldur wēk -minded people of all ages, daily, weekly, monthly, and at pēpl ov ȳl ājez, dāli, wēkli, munthli, and at irregular intervals, in both cheap and expensive iregūlor inturvalz, in bōth chēp and ekspensiv forms, some artistically illustrated with gaudy fōrms, sum ortistikali ilusträted with gödi pictures which, like much of the subject matter, piktürz hwich, līk much ov thē subjekt matur, are of the Devil's own inspiration. Is the re-or ov thē Devil'z ön inspirāshon. Iz thē rēligious press entirely free from such pernicious lijus pres entürlí frē from such purnishus work and influence? wurk and inflüens?

Much of this very objectionable printing is
Much ov this veri objekshonābl printing iz
producing in many readers' minds, in addition to
prödūsing in meni rēdurz' mindz, in adishon tö

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the foregoing charges, an unreasoning and unwar-thē fōrgōing chorjez, an unrēzning and unwōr-rantable spirit of agnosticism which is generally antābl spirit ov agnostisism hwich iz jenurali without cult or formulated belief, and often with-withōt kult ör fōrmūlāted bēlēf, and öfn without even definite understanding of the words öt ēvn definit undurstanding ov thē wurdz enunciated. This might well be called the fiction enunsiāted. This mīt wel bē kōld thē fikshon of disbelief in former teachings, or not well-organ-ov unbēlēf in fōrmur tēchings, ör not wel -ōrgan-ized or formulated misbelief in former fictitious īzd ör fōrmūlāted misbēlēf in fōrmur fiktishus teachings. It is somewhat of a rebound from tēchings. It iz sumhwot ov a rēbönd from certain religious teaching inculcated in youthful surtān rēlijus tēching inkulkāted in yūthful days and which has since appeared fictitious to dāz and hwich haz sins apērd fiktishus tö the victims and, perhaps, most of which may be thē viktims and, perhaps, mōst ov hwich mā bē thought fictitious according to modern estimates thōt fiktishus akōrding tö modurn estimāts and modes of reasoning and investigation. and mōdz ov rēzning and investigāshon.

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Fiction reading, the reading of books and of Fikshon rēding, thē rēding ov búks and ov all kinds of papers containing fictitious articles, ôl kindz ov pāpurz kontāning fiktishus ortiklz, be they "church papers" or other, should be dis-bē thā "church pāpurz" ôr uthur, shūd bē discontinued.
kontinüd.

There is no good fiction, as there is no good Thar iz nō gūd fikshon, az thar iz nō gūd falsehood. Whatever is good is of fact susceptible fôlshûd. Hwotevur iz gūd iz ov fakt suseptibl of proof or culturing to the reason.
ov pröf ôr kultüring tö the rēzn.

A reader of fiction, like all other perverts by Å rēdur ov fikshon, lik ôl uthur purvurts bī the use of narcotics, soon becomes unfitted for thē ūs ov norkotiks, sön bēkumz unfited fôr wholesome companionship, and for proper attention kompanyonship, and fôr propur attention to business. The minds of fiction readers shon tö biznes. Thē mîndz ov fikshon rēdurz are continually on the hero of the last or of a or kontinüali on thē hêrō ov thē last ôr ov a previous story—that role being assumed by him prêvyus stôri—that rôl bêing asümd bî him

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or her—and, if the earthly associations do not
ðr hur—and, if thē urthli asōsiashonz dō not
treat them accordingly, moroseness or anger fol-
trēt them akôrdingli, mōrōsnes ðr angur fol-
lows. Such readers are carried in mind away
ðz. Such rēdurz or karid in mind āwā
from their physical surroundings and into a new,
from thār fizikal suröndingz and intö ā nū,
unreal, unwholesome, and unwarrantable con-
unrēl, unhōlsum, and unwôrantabl kon-
dition which is harmful to them and to their asso-
dishon hwich iz hormful tö them and tö thār asō-
ciates in every sense.
siäts in evri sens.

The writer, in common with every other phy-
Thē ritur, in komon with evri uthur fi-
sician of long and large experience, has seen many
zishan ov lōng and lorj ekspériens, haz sēn meni
individuals, and in some instances entire families,
individüalz, and in sum instansez entir familiz,
practically ruined in mind, health, and business
praktikali rüind in mīnd, helth, and biznes
by fiction reading. Much of the nights were
bī fikshon rēding. Much ov thē nīts war
passed in this vice, with shallow breathing, cramped
past in this vīs, with shalō brēthing, krampt

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shoulders, with brain and heart excited by the sholdurz, with brān and hort eksited bī thē story, until fatigue and perverted system pre-stōri, until fātēg and purvurted sistem prēvented sleep; and the next day there was little ventioned slēp; and thē nekst dā thar woz litl of appetite, with little of vigor of mind and ov apētūt, with litl ov vigor ov mind and body and less of inclination for work or for proper bodi and les ov inklināshon fōr wurk ðr fōr propur peace in the family. Both bodies and minds were pēs in thē famili. Bōth bodiz and mīndz war in perverse condition from the combined unwhole-in purvurs kondishon from thē kombīnd unhōlsomenesses of the dissipation. Such pernicious sumnesez ov the disipāshon. Sueh purnishus conditions, even in moderate degree, cannot be kondishonz, ēvn in modurāt dēgrē, kanot bē continued with impunity.
kontinūd with impūniti.

The person who discovers a hero or a heroine
The pursn hö diskuvurz ā hērō ðr ā herōin in the life of a neighbor has found a real stimulus in thē lif ov ā nābōr haz fönd ā rēl stimūlus to his own better living and satisfaction which no tō hiz ôn betur living and satisfakshon hwich nō

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unreal emotional hero or heroine does or can give.
unrēl ēmōshonal hērō òr herōin duz òr kan giv.

Fiction does not bring introspection and better-
Fikshon duz not bring intrōspekshon and betur-
ment of the character of the reader—it only
ment ov thē karaktur ov thē rēdur —it onli
carries the mind into an unreal and silly emotional
kariz thē mīnd intö an unrēl and sili ēmōshonal
condition that is detrimental to correct thinking
kondishon that iz detrimental tö kōrekt thinking
and to the introspection that should be the daily
and tö thē intrōspekshon that shūd bē thē dāli
habit of every person as a basis for a continual
habit ov evri pursn az ā bāsis fôr ā kontinūal
spirit of prayer for yet better attainments. All
spirit ov praur fôr yet betur atānments. Öl
this, and much more, is lost in the time passed
this, and much mōr, iz lōst in thē tīm past
in fiction reading which, like narcotics, but in-
in fikshon rēding hwich, lik norkotiks, but in-
creases and deepens the desire for and the habit
krēses and dēpenz thē dēzir fôr and thē habit
of fiction dissipation.
ov fikshon disipāshon.

Readers would best confine their reading to
Rēdurz wûd best konfîn thār rēding tö

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authentic history, ancient, modern, political, so-
ðthentik histōri, ānshent, modurn, pölitikal, sō-
cial—the modern forms, not forgetting to charge
shal—thē modurn fōrmz, not fōrgeting tō chorj
fiction and narcotics with the decline and fall of
fikshon and norkotiks with thē dēklīn and fōl ov
iniquitous nations and people.
inikwitus nāshonz and pēpl.

The study of nature, and of natural history
Thē studi ov nātūr, and ov natūral histōri
are of the most interesting and valuable kind
or ov thē mōst inturesting and valūabl kīnd
for diversion and recreation from all of the more
fōr divurshon and rekrēashon from ôl ov thē mōr
necessary and serious labors of life. Herein dwells
nesesāri and sērius läborz ov līf. Hērin dwelz
the opportunity to cultivate the neglected powers
thē oportūniti tō kultivāt thē neglekted pōurz
of observation and insight of the wonders of
ov obzurvāshon and insīt ov thē wundurz ov
life, growth, decline, and death. All this can be
līf, grōth, dēklīn, and deth. Ôl this kan bē
carefully and thoroughly observed and studied in
karfuli and thuröli obzurvd and studid in
the lot surrounding one's own house during the
thē lot surönding wun'z ön hös dūring thē

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spring and summer, and in the air and grand
spring and sumur, and in thē ar and grand
astronomic displays in the skies during winter.
astrōnomik displāz in thē skīz dūring wintur.
Every child should be reared to appreciate all of
Evri child shūd bē rērd tö aprēshiāt ôl ov
the wonders of nature and to carefully observe,
thē wundurz ov nātūr and tö karfūli obzurv,
and to conform to, nature's laws in his and her
and tö konfōrm tö, nātūr'z lōz in hiz and hur
own person and surroundings.
ōn pursn and surōndings.

The Holy Bible should be read more than any
Thē Holī Bibl shūd bē red mōr than eni
other book. It is by far the greatest classic known
uthur bük. It iz bī for thē grātest klasik nōn
to mankind. In it one can not only lose the
tö mankind. In it wun kan not önli lōz thē
troublz ov lif, but lōz hiz selfishnes az wel
while finding his best interest in this life, and for
hwil finding hiz best inturest in this lif, and for
the life to come.
thē lif tö kum.

Why spend, worse than waste, time in reading
Hwī spend, wurs than wāst, tīm in rēding

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about fictitious characters when there are in aböt fiktishus karakturz hwen thar or in reality far more interesting and many fold more rēaliti for mōr inturesting and meni föld mōr valuable ones for your study in the flesh, prob-
valūabl wunz fōr yūr studi in thē flesh, prob-
ably in those of your long-time acquaintance
ābli in thōz ov yūr lōng-tīm akwāntans
whom you know imperfectly, and in whom a little
hōm yū nō impurfektl, and in hōm ā litl
more study with new thought and in new light
mōr studi with nū thōt and in nū līt
would bring out phasez of character not only
wūd bring öt fāsez ov karaktur not önli
new to you, but of incalculable value to you.
nū tö yū, but ov inkalkūlabl valū tö yū.
Surely, the most interesting and valuable study
Shürli, thē mōst inturesting and valūabl studi
of and for man is the study of mankind, your
ov and fōr man iz thē studi ov mankind, yūr
neighbors, in the right spirit and with fraternal
nāborz, in thē rit spirit and with frāturnal
motive.

Some teachers have advocated, and held, story-
Sum tēchurz hav advōkāted, and held, stōri -

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telling seances with children "to stimulate their teling sēansež with children "tō stimūlāt thār imaginations." Here is a confession of ignorance imajināshonz." Hēr iz ā konfeshon ov ignōrans regarding the nature and the needs of children. rēgording thē nātūr and thē nēdz ov children. There is great harm in efforts to stimulate or Thar iz grāt horm in eforts tō stimūlāt or excite the imagination, as the child naturally pos- eksit thē imajināshon, az thē chīld natūrali pos- sses too much of it. The average teacher and sesez tō much ov it. Thē avurāj tēchur and the average parent would do well to take prac- thē avurāj parent wud dō wel tō tāk prakti- cal instruction courses in the study of the tikal instrukshon kōrsez in thē studi ov thē nature and necessities of children—courses to nātūr and nesesitiz ov children—kōrsez tō cultivate and properly develop their observing and kultivāt and propurli develōp thār obzurving and reasoning powers, and to hold down the imagin- rēzning pōurz, and tō hōld dōn thē imajin- ative to await reason and good judgment. Only ātiv tō āwāt rēzn and gūd jujment. Önli thus can the dissatisfaction with the ordinary thus kan thē disatisfakshon with thē ördinari

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routine of life, and the undue emotional tendency,
rötēn ov lif, and thē undū ēmōshonal tendensi,
be kept under control of the disciplined will.
bē kept undur kontrôl ov thē disiplind wil.

The proper teaching and dealing with children
Thē propur tēching and dēling with children
is the most important work under the sun—and
iz thē mōst impōrtant wurk undur thē sun—and
to what wretchedly poor and lamentably indifferent
tō hwot rechedli pör and lamentabli indifurent
teachers have the most of the children been com-
tēchurz hav thē mōst ov thē children bin kom-
mitted, many to their ruination!
ited, meni tō thār rūināshon!

Are the school boards deserving of the same
Or thē sköl bōrdz dēzurving ov thē sām
adjectives? Yes, and stronger ones! Are there
adjektivz? Yes, and strōngur wunz! Or thar
better men in the districts, or readily obtainable,
betur men in thē distrikts, ôr redili obtānabl
for this sacred work? In many districts, yes, but
fōr this sākred wurk? In meni distrikts, yes, but
very few are worthy of the position from the
veri fū or wurthi ov thē pōzishon from thē
faulty teaching they received; and, possibly,
fōlti tēching thā rēsēvd; and, possibl,

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those of more initiative and accumulated knowl-thōz ov mōr inishiātiv and akūmūlāted nol-edge have been so outspoken against those in ej hav bin sō ötspōkn agenst thōz in office that they cannot be elected! So long as the ôfis that thā kanot bē ēlekted! Sō lōng az thē school board, and examining board, do not possköl bōrd, and eksamining bōrd, dō not possess proper reasoning and educational faculties ses propur rēzning and edükāshonal fakultiz all would-be teachers will continue to get certifi-ôl wûd-bē tēchurz wil kontinū tö get surtificates; and they will all look alike to the other kāts; and thā wil ôl lük alik tö thē uthur board unless some of its members have sons or bōrd unles sum ov its membruz hav sunz ör daughters who are "crazy" for the position! dôturz hö or "krāzi" fôr thē pōzishon!

What is the remedy? Every voter should Hwot iz thē remedi? Evri vōtur shûd think more of the inherent right of every child, think mōr ov thē inhērent rīt ov evri chīld, and more of hiz, and her, ballot. They should and mōr ov hiz, and hur, balot. Thā shûd work for the nomination and election of the wurk fôr thē nomināshon and ēlekshon ov thē

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most learned and intelligent people in the district mōst lurned and intelijent pēpl in thē distrikt for members of the school board, and all should fōr membruz ov thē sköl bōrd, and ðl shūd take a live interest in the choice of examiners. tāk ā līv inturest in thē chōis ov eksaminurz. Only abstainers from all narcotics, and the most Önli abstānurz from ðl norkotiks, and thē mōst thoughtful and religious officers, should be chosen. thōtfūl and rēlijus ðfisurz, shūd bē chōzn. Every person should study into the truthful teali- Evri pursn shūd studi intö thē trüthfūl rēali- ties of life, and to be equal to a good, honest tiz ov lif, and tö bē ēkwal tö ā gūd, onest position in his community and district; should pōzishon in his komūniti and distrikt; shūd study the true needs of the district carefully, and, studi thē trū nēdz ov thē distrikt karfūli, and, if every interest is not being thoughtfully and if evri inturest iz not bēing thōtfūli and properly conserved, a public meeting should be propurli konsurvd, ā publik mēting shūd bē called and changes and improvements free from kōld and chānjez and imprövments frē from all fiction and neglect should be brought about. ðl fikshon and neglekt shūd bē brōt abōt.

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If citizens of each Public School district
If sitizens ov ēch Publik Sköl distrikt
would cast off all fiction and do each his duty,
wud kast ôf ôl fikshon and dö ēch hiz dūti,
the entire Nation would soon blossom in purity
thē entīr Nāshon wud sön blosum in pūriti
and righteousness like a beautiful spring morning.
and rītyusnes lik ā būtiful spring mōrning.

The college, university, or other educational
Thē kolej, ūnivursiti, ôr uthur edukashonal
institution which requires novel reading in its
institūshon hwich rēkwirz novel rēding in its
“literary” course, except for demonstrating the
“liturāri” kōrs, eksept fôr demonstrāting thē
falsity of the subject, is committing a crime that
fôlsiti ov thē subjekt, iz komiting ā krīm that
should cause the recall home of all students upon
shud kôz thē rēkôl hōm ov ôl stûdents upon
whom such course is imposed.
hōm such kōrs iz impōzd.

It is suggested that the reader consider the
It iz sugjested that thē rēdur konsidur thē
very few, if any, prominent and useful people of
veri fū, if eni, prominent and ūsful pēpl ov
his acquaintance who have been continuous fic-
hiz akwāntans hö hav bin kontinūus fik-

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tion readers. An occasional uncertain American shon rēdurz. An okāsyonal unsurtān Amerikan preacher is somewhat of a fiction monger, and prēchur iz sumhwot ov a fikshon mungur, and so with an occasional holder of public office; but sō with an okāzyonal hōldur ov publik ôfis; but they are of the dreamy, poor class whom you do thā or ov thē drēmi, pör klas höm yū dō not want to choose as a friend on account of their not wōnt tö chöz az ā frend on akönt ov thār want of stability and continuity; also, consider wōnt ov stābiliti and kontinūti; ðlsō, konsidur their families, their children particularly. thār familiz, thār children portikūlorli.

In all busy, successful lives there has been no time for fiction reading. Herein lies a suggestion tūm fōr fikshon rēding. Hērin liz ā sugjestyon to parents, to interest and keep their children tö parents, tö inturest and kēp thār children busy other ways that will be productive of good bizi uthur wāz that wil bē prōduktiv ov gūd tö them, rather than harm. tö them, rathur than horm.

Childrens' characters and lives have been Childrenz' karakturz and līvz hav bin

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ruined in large numbers by the reading of fiction.
rūind in lorj numburz bī thē rēding ov fikshon.

A willful child requires skillful training of the

A wilfūl child rēkwirz skilfūl trāning ov thē reasoning power and of the judgment for the rēzning pōur and ov thē jujment fōr thē proper balancing of the will. Fiction reading only propur balansing ov thē wil. Fikshon rēding önli confirms and fixes the selfishness and the childish konfurmz and fiksez thē selfishnes and thē chīldish stubborn will to the ruin of the possessor.

stuburn wil tö thē rūin ov thē posesor.

The uncontrollable wills of many boys and

Thē unkontröläbl wilz ov meni bōiz and girls are traceable directly to the vice of fiction gurlz or trāsibl dīrekrtl tö thē vīs ov fikshon reading. The highly wrought fictitious notions of rēding. Thē hili rōt fiktishus nōshonz ov hero, and heroine, who committed suicide have hērō, and herōin, hö komited sūisid hav been imitated in real life by emotional children; bin imitāted in rēl lif bī ēmōshonal children; even far less rash acts of the fictitious hero have ēvn for les rash akts ov thē fiktishus hēro hav been the cause of producing the death act in bin thē kōz ov prōdūsing thē deth akt in

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many victims! Highway robbery, burglary, and meni viktimz! Hiwā roburi, burglari, and all grades of other thieving and worse acts, in-
ðl grādz ov uthur thēving and wurs akts, including murder, have been other of the many klūding murdur, hav bin uthur ov thē meni pernicious effects of fiction, in addition to yet purnishus efekts ov fikshon, in adishon tö yet others that have been previously mentioned, and uthurz that hav bin prēvyusli menshond, and that could readily be called to mind of persons of that kūd redili bē kōld to mind ov pursnz ov good powers of observation.
gūd pōurz ov obzurvāshon.

Germany has been ranked as the country with Jurmani haz bin rankt az the kuntri with the highest record of children suicides. This the hiest rekōrd ov children sūsīdz. This high rate there has been attributed to the stress hī rāt thar haz bin atribütet tö thē stres of the school requirements. The writer here, as ov thē sköl rēkwirments. Thē ritur hēr, az in many other instances, laments the omission of in meni uthur instansez, läments thē ömishon ov fiction reading, and of the use of beer and wine, fikshon rēding, and ov thē üs ov bēr and win,

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by these boys and girls, as probable and strong
bī thēz bōiz and gurlz, az probabl and strōng
factors in the cause of such dire results. Here is
faktōrz in thē kōz ov such dīr rēzults. Hēr iz
another instance of the great inaccuracy of sta-
anuthur instans ov thē grāt inakūrāsi ov stā-
tistics; where the chronicler omits, does not know,
tistik; hwar thē kroniklur ūmits, duz not nō,
has been misinformed, or willfully misrepresents!
haz bin misinfōrm̄d, ör wilfūli misreprēzents!
Intoxication of small children in German schools
Intoksikāshon ov smôl children in Jurman skölz
has been recently reported!
haz bin rēsentli rēpōrted!

Death certificates are often misleading and un-
Deth surtifikāts or ôfn mislēding and un-
truthful. How many readers of these pages know
trūthfūl. Hō meni rēdurz ov thēz pājez nō
from personal observation that many persons died
from pursnal obzurvāshon that meni pursnz dīd
from tobacco and alcohol, or other vicious habits,
from tōbakō and alkōhōl, ör uthur vishus habits,
when the death certificates and the newspapers
hwen thē deth surtifikāts and thē nūzpāpurz
gave the cause as some common disease as heart,
gāv thē kōz az sum komon disēz az hort,

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stomach, liver, kidney, or other affection not now stumak, livur, kidni, ôr uthur afekshon not nō acceptable to the health authorities? For suicides akseptäbl tö thē helth ôthôritiz? Fôr suisidz the cause was often written as "poor health and thē kôz woz ôfn ritn az "pör helth and despondency!" All contributory causes should dëspondensi!" Ól kontribütöri kôzez shûd be named in extended form.
bê nâmđ in ekstended fôrm.

Modern fiction, as well as that of the earliest Modurn fikshon, az wel az that ov thē urliest history which was circulated only by voice to ear, histöri hwich woz surküläted önli bî vâis tö ēr, has put, and held, untold millions of people into haz put, and held, untold milyunz ov pëpl intö frenzied conditions unfit for reasoning; and it, frenzid kondishonz unfit fôr rëzning; and it, the fiction, has been of no practical benefit to thē fikshon, haz bin ov nō praktikal benëfit tö anyone other than those who have made filthy eniwun uthur than thöz hö hav mäd filthi gain from their victims!
gân from thär viktimz!

The call of the child to its mother or friend
Thê kôl ov thê chïld tö its muthur ôr frend

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to "tell a story" may be but the beginning of a
tō "tel ā stōri" mā bē but thē bēgining ov ā
habit of emotional excitement that has already
habit ov ēmōshonal eksītment that haz ôlredi
deflected the young mind from the correct current
dēflekted thē yung mīnd from thē kōrekt kurent
of thought and desire into devious channels that,
ov thōt and dēzir into dēvius chanelz that,
unless soon checked and trained aright, may
unles sön chekt and trānd ārīt, mā
entail a life of wretchedness and woe like that of
entāl ā līf ov rechednes and wō līk that ov
the large mass of mankind so sadly existent to-day!
thē lorj mas ov mankind sō sadli eksistent tō-dā!



VI

THE MARĀJ OV THĒ UNFIT

MANY generations before the great investigations and writings of Charles Darwin in England, tillers of the soil observed the utility of the principle of the careful selection of seed to plant for the succeeding crop for food.

ENI jenurāshonz bēfōr thē grāt investigātions and ritings ov Chorlz Dorwin in England, fōr thē suksēding krop fōr föd.

This most important principle was early inculcated on the minds of the children of both sexes, as all then participated in the work of gathering the matured crop, and in planting for the new, the two most important events.

This mōst impōrtant prinsipl woz urli inculcated on thē mīndz ov thē children ov bōth seksez, az ôl then portisipāted in thē wurk ov gathering thē mātūrd krop, and in planting fōr thē nū, the tō mōst impōrtant ēvents.

Later, the corn husking bees became popular with the old people of both sexes as well as with the old pēpl ov bōth seksez az wel az with

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the younger ones; and all were, here as at their thē yungur wunz; and ôl war, hēr az at thār several homes, enjoined to throw all likely ears of sevural hōmz, enjōind tö thrō ôl likli ērz ov the largest and most prolific stalks into a pile by thē lorjest and mōst prōlifik stōkz intō ā pil bī themselves, from which the seed corn could more themselvz, from hwich thē sēd kōrn kūd mōr readily be chosen.

redili bē chōzn.

The young people were also taught to select

Thē yung pēpl war ôlso tōt tö sēlekt and to properly care for the best potatoes; and and tö propurli kar fōr thē best pōtātōz; and from observing the fathers' work they learned to from obzurving thē fothurz' wurk thā lurnd tö choose the best quality of wheat, oats, rye, hay, chōz thē best kwoliti ov hwēt, ôts, rī, hā, and other crop seeds.

and uthur krop sēdz.

This principle of selecting the largest and

This prinsipl ov sēlekting thē lorjest and most prolific seed was, also, inculcated and carried mōst prōlifik sēd woz, ôlsō, inkulkāted and karid forward to the succeeding generations by the fōrword tö the suksēding jenurāshonz bī thē

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mothers' injunction to their children to watch the muthurz' injunkshon tö thār children tö woch thē domestic fowlz, and to carefully preserve the dōmestik fölz, and tö karfüli prēzurv thē largest eggs of the largest hens for the prospective lorjest egz ov thē lorjest henz fôr thē prospektiv brood of the first hen desiring to remain on the bröd ov thē furst hen dēziring tö remān on thē nest. Some mothers were observing enough to nest. Sum muthurz war obzurving ēnuf tö designate for conservation the eggs of the hens dczignāt fôr konsurvāshon thē egz ov thē henz with the most desirably colored plumage. with thē mōst dēzirabli kulurd plūmāj.

As the boys grew larger their observing and Az thē bōiz grü lorjur thār obzurving and reasoning powers were cultivated regarding the rēczning pōurz war kultivāted rēgording thē best qualities of the larger animals of their re-best kwolitiz ov thē lorjur animalz ov thār rē-spective farms to be preserved in the increase. spektiv formz tö bē prēzurvd in thē inkrēs.

Little, if any, consideration and injunction, Litl, if eni, konsidurāshon and injunkshon, however, regarding the proper choice of the life-höevur, regording thē propur chōis ov thē lif

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mates for the young men and women were entered
mātz fōr thē yung men and wimen war enturd
upon, or even mentioned further than in an ab-
upon, òr ēvn menshond furthur than in an ab-
surd, and jesting, spirit!
surd, and jesting, spirit!

This most important question of mating the
This mōst impōrtant kwestyon ov māting thē
human sexes has everywhere, both in town and
hūman seksez haz evrihwar, bōth in tōn and
country, been left to the momentary sexual in-
kuntri, bin left tö thē mōmentāri seksūal in-
stinct rather than to reason; and also to chance
stinkt rathur than to rēzn; and òlsō tö chans
meetihgs, or meetings by appointment and by
mētings, òr mētings bī apōintment and bī
themselves alone, which improprieties have often
themselvz ālōn, hwich imprōprietiz hav òfn
been the cause of much mischief. It is neither
bin thē kōz ov much mischēf. It iz nēthur
rational nor wise to leave the average young man
rāshonal nōr wīz tö lēv thē avurāj yung man
and woman together by themselves. The mother
and wúman tōgether bī themselvz. Thē muthur
of the young woman, at least, should always be
ov thē yung wúman, at lēst, shud òlwāz bē

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present at such meetings, and be taken into their prezent at such mētings, and bē tākn intō thār deliberations; and all mating proposals should be dēliburāshonz; and ðl māting prōpōsals shūd bē submitted in good time to the four parents, and submitted in gūd tīm tō thē fōr parents, and should receive their full sanction. Long court-shūd rēsēv thār fūl sankshon. Lōng kōrtships are objectionable in many ways, and should ships or objekshonabl in meni wāz, and shūd be discouraged by all; as should hasty marriages bē diskurājd bī ðl; az shūd hasti marājez without reasonable acquaintance and considera-withöt rēznabl akwāntans and konsidurātion by all members of both families. shon bī ðl membruz ov bōth familiiz.

Much foolish alienation of neighboring families

Much fōlish ālyenāshon ov nāboring familiz

from minor causes has driven the young people from mīnor kōzez haz drivn thē yung pēpl to an inconvenient distance from home to become tō an inkonvēnyent distans from hōm tō bēkum entranced by comparative strangers with whom, entranst bī komparātiv strānjurz with hōm, after marriage, both contracting parties have too astur marāj, bōth kontraking portiz hav tō

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often suffered many years of repentance from later
ðfn sufurd meni yērz ov rēpentans from lātur
discovery of incompatibility of temper, inclina-
diskuvuri ov inkompatibiliti ov tempur, inklinā-
tions, or of mental, moral, or physical weakness,
shonz, ðr ov mental, mōral, ðr fizikal wēknes,
insanity or perversion!
insaniti ðr purvurshon!

The moral of this misery is that far more care-
Thē mōral ov this mizuri iz that for mōr kar-
ful thought, observation, and discrimination are
fūl thōt, obzurvāshon, and diskrimināshon or
necessary in the choosing of a wife or husband than
nesesāri in thē chözing ov ā wif ðr huzband than
is given to the mating of cattle on the farm.
iz givn tö thē māting ov katl on thē form.
With carefully thoughtful cattle-mating, however,
With karfūli thōtfūl katl-māting, hōevur,
a wonderful advance and improvement in develop-
ā wundurfūl advans and imprövmment in dēvelop-
ment has been brought about in every sense,
ment haz bin brōt abōt in evri sens,
which has contributed largely to the credit of
hwich haz kontribütēd lorjli tö thē kredit ov
those most active in the work, also to the State
thōz mōst aktiv in thē wurk, ðlsō tö thē Stāt

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and General Government, for insight and judgment and Jeneral Guvurnment, fôr insit and jujment. But what lamentable lack of insight and ment. But hwot lamentabl lak ov insit and judgment has been manifested regarding the proper jujment haz bin manifested regarding thê propur mating of the young people! Are not people, mâtинг ov thê yung pêpl! Or not pêpl, posterity, of far greater significance than cattle? posteriti, ov for grâtur signifikans than kat? Is not the proper mating of people a most important governmental question?

pôrtant guvurnmental kwestyon?

What a sad commentary on mankind, that Hwot a sad komentâri on mankind, that herein, with the too general habit of illicit thought hêrin, with thê tö jenural habit ov ilisit thôt and hasty action among themselves, the young and hâsti akshon amung themselvz, thê yung people have been permitted in increasing numbers pêpl hav bin purmited in inkrësing numburz to rush along into all kinds of improper associations, and to form alliances without wise thought shonz, and tö fôrm aliansez withöt wiz thôt

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of the probable results, often to the horrible
ov thē probabl rēzults, ôfn tö thē hōribl
abyss of lost manhood and womanhood of many
abis ov lōst manhūd and wūmanhūd ov meni
to themselves, and to the degeneracy of most, or
tö themselvz, and tö thē dējenurāsi ov mōst, ör
all, of the children born to them!
Ôl, ov thē children bōrn tö them!

There has been a lamentable increase of de-
Thar haz bin ä lamentabl inkrēs ov dē-
generacy in the children born during the last few
jenurāsi in thē children bōrn dūring thē last fü
years. Many of apparent good health for a time
yērz. Meni ov aparent gūd helth fōr ä tim
have been found to possess serious defects in mind
hav bin fönd tö poses sērius dēfekts in mind
and body, and subjects for asylums later.
and body, and subjekts for asilumz lätur.

Children and youths with mental deficiency
Children and yūthz with mental dēfishensi
are becoming alarmingly numerous, and they, in
or bēkuming alormingli nūmurus, and thā, in
addition to those of other ages, are a serious
adishon tö thōz ov uthur ájez, or ä sērius
menacē to the human race, in addition to the
menäs tö thē hūman rās, in adishon tö thē

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great horde of children and older people criminally
grāt hörd ov children and öldur pēpl kriminali
inclined, even those in authority!
inklind, ēvn thōz in öthōriti!

Civilization—composed of those people who
Sivilizāshon—kompōzd ov thōz pēpl hö
have held themselves to well-developed and health-
hav held themselvz tö wel -develōpt and helth-
ful minds and bodies free from narcotics of all
fūl mīndz and bodiz frē from norkotiks ov ðl
kinds, living in this generation with the best of
kindz, living in this jenurāshon with thē best ov
their conservations from the past—has a most
thār konsurvāshonz from thē past—haz ā mōst
noteworthy and important question to settle or,
nōtwurthi and impōrtant kwestyun tö setl ðr,
rather, an evil combination of conditions to meet,
rathur, an ēvil kombināshon ov kondishonz tö mēt,
and with which to deal. These conditions are
and with hwich tö dēl. Thēz kondishonz or
even worse than those which caused the decline,
ēvn wurs than thōz hwich kōzd thē dēklin,
disruption, and fall of the great dynasties of
disrupshon, and fōl ov thē grāt dīnastiz ov
ancient history!
ānshent histōri!

THE MARAJ OV THE UNFIT

The habits of many of our people to-day, at Thē habits ov meni ov ör pēpl tö-dā, at home and of many of our legislators and other pub-hōm and ov meni ov ör lejislätōrz and uthur public officers, to our shame and humiliation, be it said, lik ôfisurz, tö ör shäm and hūmiliäshon, bē it sed, are like those of the leaders of ancient times who, or lik thōz ov thē lēdurz ov änshent tīmz hö, from their successes in accumulating wealth and from thār suksesez in akümülatiŋ welth and power, sank deeper and deeper into the worship pōur, sank dēpur and dēpur intö thē wurship of mammon, gluttony, harlotry, degenerating ov mamon, glutni, horlotri, dējenurāting beverages, and the naturally resulting diseases, bevrājez, and thē natūrali rēzulting disēzez, until they and their governments became so weakened as to complete the decay within themselves, end az tö komplēt thē dēkā within themselvz, or to be readily overthrown by their enemies who ör tö bē redili övurthrōn bī thār enemiz hö were not at that time so fully degenerated as war not at that tīm sō fūli dējenurāted az themselves! themselvz!

FIKSHONZ RŪNING MANKIND

When we read of the great and really wonderful ruins that have been exhumed and explored ful rūins that hav bin ekshümd and eksplörd in later years in Egypt, in the far East, in Greece, in lätur yērz in Éjipt, in thē for Est, in Grēs, and Rome, also those of the prehistoric peoples and Rōm, ðlsō thōz ov thē prēhistōrik pēplz of Central and South America, Peru particularly, ov Sentral and Söth Amerika, Pērū portikūlorli, we marvel at the decay of people so well established as to accomplish so much, in buildings of light as to akomplish sō much, in bildingz ov such magnitude and beauty.

such magnitud and büti.

We have little, if any, definite knowledge that Wē hav litl, if eni, definit nolej that any of those peoples—who constructed such wondri ov thōz pēplz —hö konstrukted such wonderfully great buildings which required great durfūli grät bildingz hwich rēkwird grät scientific skill to plan, with wondurfūl strength and sientifik skil to plan, with wundurfūl strength and precision to execute the plans—had such strongly prēsizyon to ekséküt thē planz—had such strōngli

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disrupting and degenerating inebriants as Ameri-disrupting and dējenurāting inēbriants az Americans are now seeing so much used in tobacco and kanz or nō sēing sō much ūzd in tōbakō and alcoholic beverages. If they suffered from the alkōhōlik bevurājez. If thā sufurd from thē vitiating diseases now abroad in our land—and, vishäting disēsez nō abrōd in ör land—and, in fact, abroad in every country, at least in those in fakt, abrōd in evri kuntri, at lēst in thōz called "civilized"—the few remains of their bones, kōld "sivilizd" —thē fū rēmānz ov thār bōnz, remaining under the most favorable conditions for rēmāning undur thē mōst fāyurabl kondishonz fōr preservation for our inspection, are not in condi-prezurvāshon fōr ör inspekshon, or not in kondition to show definitely different diseases, if any shon tö shō definitli difurent disēsez, if eni well-marked disease at all. But all bones are wel -morkt disēz at ôl. But ôl bōnz or readily perishable when exposed to nature's redili perishābl hwen ekspōzd tö nātūr'z processes of decay, and we may well include in prosesez ov dēkā, and wē mā wel inklüd in the causes of the decay of those ancient peoples thē kōzez ov thē dēkā ov thōz ānshent pēplz

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all of the demoralizing and degenerating causes
ðl ov thē dēmōralizing and dējenurāting kōzez
that are undermining the nations of the present
that or undurmining thē nāshonz ov thē prezent
day; and all should well consider the remedy.
dā; and ðl shūd wel konsidur the remedii.

It behooves every voter to consider well his
It bēhövz evri vōtur tö konsidur wel hiz
ballot, that we may have only clean and upright
balot that wē mā hav ònli klēn and uprīt
legislators in the future, who will enact laws that
lejislātōrz in thē fütür, hö wil enakt lōz that
shall stop the increase of degenerates and sup-
shal stop thē inkreß ov dējenurātz and su-
press all existing kinds of malefactors. Our
pres ðl eksisting kindz ov malēfaktōrz. Ör
churches and would-be reformers should be incited
churchez and wud -bē rēfōrmurz shūd bē insited
to, and sustained in, greater efficiency for this
tö, and sustānd in, grāter efishensi fōr this
result, as this is a Christian Nation in sentiment
rēzult, az this iz a Kristyan Nāshon in sentiment
and laws; and it should be so sustained.
and lōz; and it shūd bē sō sustānd.

No person, male or female, should be permitted
Nō pursn, mäl ðr fēmäl, shūd bē purmited

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to beget children who is defective physically
tō bēget children hö iz dēfektiv fizikali
from disease, or defective morally or mentally.
from disēz, òr defektiv mōrali òr mentali.
All such persons should be thoroughly unsexed.
Öl such pursnz shūd bē thuröli unsekst.
Statistics of our penal and eleemosynary institu-
Stātistikov òr pēnal and ēlēmosināri institū-
tions, of many special grades both public and
shonz, ov meni speshal grādz, bōth publik and
private, show a large and increasing number who
privāt, shō ā lorj and inkrēsing numbur hö
should be at once placed under the ban of thor-
shūd bē at wunspläst undur thē ban ov thur-
ough sterilization by unsexing. Then all those
ō sterilizāshon bī unseksing. Then öl thōz
who, after serving their terms of probation on a
hö, aftur surving thār turmz ov prōbāshon on ā
State farm, and who could make their living and
Stāt form, and hö kūd māk thār living and
could give assurance of living honorable lives,
kūd giv ashūrans ov living onorabl livz,
might be permitted to marry among their own
mīt bē purmited tō mari amung thār ön
class, with desire to make home enjoyable.
klas, with dēzir tō māk hōm enjōiable.

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It would have been much to the credit of
It wûd hav bin much tö thê kredit ov
Greece had she adopted the suggestions of her
Grës had shë adopted thê sugjestyons ov hur
renönd filosôfur, Plâtô, rëgording marâj,
and the "putting away" of those who could be
and thê "pütting áwâ" ov thôz hö kûd bë
nothing but a curse to their community and
nuthing but á kurs tö thâr komûniti and
nation. But Greece was not a Christian country.
nâshon. But Grës woz not á Kristyan kuntri.

Celibacy may be, and in many instances is,
Selibasi mä bë, and in meni instansez iz,
both honorable and for the public good. There
bôth onorabl and fôr thê publik gûd. Thar
are, and have been, however, too many unsexed
or, and hav bin, hœvur, tö meni unsekst
celibates for the public good.
selëbâts fôr thê publik gûd.

There are, also, altogether too many of the
Thar or, ôlsô, ôltögether tö meni ov thê
"damaged goods" kind of both sexes, scattered
"damajd gûdz" kind ov bôth seksez, skatûrd
and in masses, abroad in the land who should be
and in masez, abrôd in thê land hö shûd bë

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thoroughly unsexed peremptorily by the proper
thurōli unsekst puremptōrili bī thē propur
authorities.

Øthōritiz.

There are, likewise, a lamentably large per-
Thar or, likwiz, ā lamentäbli lorj pur-
centage of both sexes, married, as well as single,
sentāj ov bōth seksez, marid, as wel az singl,
and in business, who should not be permitted to
and in biznes, hö shūd not bē purmited tö
beget children: all those with transmissible dis-
bēget children: ôl thōz with transmisibl dis-
eases, and those with physical, mental, or moral
ēzez, and thōz with fizikal, mental, ôr mōral
weaknesses and tendencies; inebrates of all
wēknesez and tendensiz; inēbriäts ov ôl
kinds from tobacco, alcoholic beverage, and other
kindz from tōbakō, alkōhōlik bevrāj, and uthur
narcotics. All should be thoroughly unsexed and
norkotiks. Ôl shūd bē thurōli unsekst and
placed on State farms where they, when able to
pläst on Stät formz hwar thā, hwen äbl tö
work, should be kept busy, be well fed, well
wurk, shūd bē kept bizi, bē wel fed, wel
clothed, and be controlled under good moral
klōthd, and bē kontröld undur gùd mōral

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instruction and influences until cured in body, instrukshon and influensez until kûrd in bodi, mind and soul. These flagrant iniquities of demind, and sôl. Thêz flâgrant inikwitiz ov dê-generating habits have become so numerous and jenurâtting habits hav bekum sô nûmurus and so far-reaching that nothing but radical measures sô for-reching that nuthing but radikal mezürz can effect a wholesome change.
kan efekt â hôlsum chânj.

There is scarcely a township, or a small hamlet, within the broad domain of "civilized" countries that is not more or less sorely afflicted with such demoralized and demoralizing people! with such dêmôralizzd and dêmôralizing pêpl!
The only humanely reasonable, sympathetic, and effective mode of dealing with both sexes of efektiv môd ov dêling with bôth seksez ov these wrecks from uncontrolled passions, crime, degeneracy, and thriftlessness, is to thoroughly dêjenurâsi, and thriflesnes, iz tö thuröli

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unsex them and colonize them on farms, for their unseks them and kolōniz them on formz, fôr thār good control, and for the relief of the neighbor-gûd kontrôl, and fôr thē rēlēf ov thē nābōrhooðs of respectable folks they have so long hûdz ov rēspektabl fôkz thā hav sô lóng outraged, and for the sake of humanity generally—ötrajd, and fôr thē sâk ov hûmaniti jenurali — those of the conserved salt of the earth and their thôz ov thē konsurvd sôlt ov thē urth and thār wholesome progeny particularly.
hôlsom projeni portikûlorli.

The history of mankind demonstrates the Thê histôry ov mankind demonstrâts thê fact that governments cannot endure when infakt that guvurnments kanot endûr hwen intemperance and immorality are permitted to exist tempurans and imôraliti or purmited tö eksist to the corrupting of children. It is, therefore, tö thê kôruptîng ov children. It iz, tharfôr, necessary that the form of government should nesesâri that thê fôrm ov guvurnment shûd hinge upon paternal morality—that only those of hinj upon pâturnal môraliti—that ônli thôz ov the wisest, and with the best habits, should rule, thê wîzest, and with thê best habits, shûd rûl,

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and that those of evil habits should be kept out and that thōz ov ēvil habits shūd bē kept ḫt of sight, and dealt with according to the plan ov sít, and delt with akôrding tō thē plan outlined on preceding pages, for the purpose of ötlind on prēsēding pājez, fôr thē purpōs ov best conserving those most worthy in all respects. best konsurving thōz mōst wurthi in ðl rēspekts.

It is incuimbent upon Americans of our much It iz inkumbent upon Amerikanz ov ör much lauded "land of the free and the home of the lōded "land ov thē frē and thē hōm ov thē brave" to assert themselves as of the land of brāv" tō asurt themselvz az ov thē land ov righteousness, free from the sway of evil-doers rītyusnes, frē from thē swā ov ēvil-dōurz, and as the home of an improved and improving and az thē hōm ov an imprövd and impröving race of people, as well as of cattle and other rās ov pēpl, az wel az ov katl and uthur necessary live stock improved by their wise se-nesesāri liv stok imprövd bī thār wiz sēlection and upbreeding. May the good Lord help lekshon and upbrēding. Mā thē gūd Lôrd help us and incline us to all of His laws of righteousness. us and inklin us tō ðl ov Hiz lōz ov rītyusnes.

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There is a book open before the writer, a copy
Thar iz ā búk ōpn bēfōr thē rītur, ā kopi
of the fifth edition of "The Jukes [a fictitious
ov thē fifth ēdishon ov "Thē Jūks [ā fiktishus
name of a real family through several generations,
nām ov ā rēl famili thrū sevural jenurāshonz,
and entitled] A Study in Crime, Pauperism,
and entitld] Ā Studi in Krīm, Pōpurism,
Disease, and Heredity, by R. L. Dugdale, member
Disēz and Hērediti, bī R. L. Dugdāl, membrur
of the Executive Committee of the Prison Associa-
ov thē Eksekütiv Komitē ov thē Prizn Asōsia-
tion of New York." This fifth edition of a most
shon ov Nū Yōrk." This fifth ēdishon ov ā mōst
valūabl búk woz printed in Nū Yōrk Siti in
the year 1895; and it, and its preceding editions,
thē yēr 1895; and it, and its prēsēding ēdishonz,
should have incited the authorities of the Empire
shūd hav insited thē ôthōritiz ov thē Empir
State, and of the States of the entire Nation, to
Stāt, and ov thē Stāts ov thē entir Nāshon, tō
an active work that should have at least checked
an aktiv wurk that shūd hav at lēst chekt
the flood of iniquity and vice, while inciting the
thē flud ov inikwiti and vīs, hwil insiting thē

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election of a better class of legislators who would elekshon ov ā betur klas ov lejislātorz hö wūd have devised legislation and treatment for the hav dēvizzd lejislāshon and trētment fōr thē proper breeding and rearing, or of no breeding, propur brēding and rēring, ör ov nō brēding, of children of the later Jukes, which would have ov children ov thē lätur Jüks, hwich wūd hav done much toward closing the former flood of dun much tōord klözing thē fōrmur flud ov the corruptly designing, and of the other de-thē kōruptli dēzinig, and ov thē uthur dē-generates. No remedy was suggested.
jenurātz. Nō remedi waz sugjested.

After giving astounding statistics of one
Aftur giving astönding statistiks ov wun thousand and two hundred "Jukes" for a series thözand and tö hundred "Jüks" fōr ā sēriz of years, Mr. Dugdale, who was a methodical ov yērz, Mr. Dugdāl, hö woz ā mēthodikal statistician and a worthy gentleman, closed his statistishan and ā wurthi jentlman, klözd hiz work on these families with the following moderate wruk on thēz familiz with thē folōing modurat interrogative statement: "It is getting to be inturogātiv stātment: "It iz geting tö bē

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time to ask, do our courts, our laws, our alms-tim tö ask, dö ör körts, ör lōz, ör omz-houses and our jails deal with the question pre-hözez and ör jälz dēl with thē kwestyun presented?"
zented?"

The history of this notorious "Juke" family, Thē histori ov this nōtōrius "Jük" famili, which started in the years between 1720 and 1740, hwich storted in thē yērz bētwēn 1720 and 1740, has been repeated to some degree in every State haz bin rēpéted tö sum dēgrē in evri Stāt of our Union, and in every country, without ov ör Ünyun, and in evri kuntri, withöt special or proper hindrance, to the shame and speshal ör propur hindrans, tö thē shām and general embarrassment of the surrounding com-jenural embrarasment ov thē surōnding kom-munities and to the disgrace of the governmental ūnitiz and tö thē disgrās ov thē guvurnmental authorities.

Øthōritiz.

Another notable case of the spread of degeneracy from misalliance, of the results of which jenurāsi from misaliāns, ov thē rēsults ov hwich

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considerable publicity has emanated, fully illus-konsidurabl publisiti haz emanāted, fūli ilus-trates the necessity for clear blood and wholesome trāts thē nesesiti för klēr blud and hōlsum pedigree of both parties before marriage. The pedigrē ov bōth portiz bēfōr marāj. Thē name Kolokout, or Loof spelled backwards, should nām Kolōköt, ör Löf speld bakwordz, shūd make no difference with the truth of the instances māk nō difurens with thē trüth ov thē instanse cited, namely: Like the action of too many young sited, nāmli: Lik thē akshon ov tö meni yung men, the first alliance of the one now under con-men, thē furst aliāns ov thē wun nō undur kon-sideration was with a woman of low degree in sidurāshon woz with ā wöman ov lō dēgrē in every sense, and whose progeny from this one act evri sens, and höz projeni from this wun akt became sadly, exceedingly numerous, malodorous, bēkām sadli, eksēdingli nūmurus, malōdorus, and blighting, like one seed-pod of the mōst and bliting, lik wun sēd -pod ov thē mōst noxious weed which spread broadcast on the noksyus wēd hwich spred brōdkast on thē wings of the wind, and the young growths from wings ov thē wind, and thē yung grōths from

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which were deteriorating to every true human
hwich war dētēriorāting to evri trū hūman
interest near which they lodged throughout a
inturest nēr hwich thā lojd thrūōt ā
broad region and, extending year by year, they
brōd rējun and, ekstending yēr bī yēr, thā
were unlike the weed of the soil in that the human
war unlīk thē wēd ov thē sōil in that thē hūman
poison was active every day of the years.
pōizn woz aktiv evri dā ov thē yērz.

Soon after his first, and unwise alliance, Loof
Sön aftur hiz furst, and unwīz aliāns, Löf
came to himself, sought forgiveness and found
kām tō himself, sōt fōrgivnes and fönd
hope and relief of mind in Christian work and
hōp and rēlēf ov mīnd in Kristyan wurk and
habits; also a change of name. Unlike most
habits; ölsō ā chānj ov nām. Unlīk mōst
men of his experience, fortunately, the clearness
men ov hiz ekspēriens, fōrtūnātli, thē klērnēs
of his blood had been preserved. He married a
ov hiz blud had bin prēzurvd. Hē marid ā
worthy woman, his equal in every respect, and
wurthi wōman, hiz ēkwal in evri rēspekt, and
their offspring have shown the wisdom of his
thār öfspring hav shōn thē wizdum ov hiz

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second choice and changed life, they being good sekund chōis and chānjd līf, thā bēing gūd citizens and prominent in good works for the sitizenz and prominent in gūd warkz fōr thē communities in which they dwell. Nothing but komūnitiz in hwich thā dwel. Nuthing but Christianity can cleanse one's thoughts, works, Kristyaniti kan klenz wun's thōts, wurks, and life, and hold steadfast throughout a life worth and līf, and hōld stedfast thrūöt ā līf wurth while. Powerful is the spirit of Christianity. hwil. Pörfül iz thē spirit ov Kristyaniti.

The latest report of a crying outrage to all Thē lätest rēpōrt ov ā kriing ötrāj tō ôl propriety and to private and public morals came prōprieti and tō privät and publik mōrals kām to a sensational daily newspaper in an Ohio city tō ā sensāshonal dāli nūzpāpur in an Öhīō siti in the autumn of 1913, from a well-known lady in thē ôtum ov 1913, from ā wel-nōn lādi correspondent who visited the "Piney District" kōrespondent hö vizited thē "Pini Distrikt" in eastern New Jersey which, the report reads, is in ēsturn Nū Jurzi hwich, thē rēpōrt rēdz, iz inhabited by a "large number of degenerate inhabited bi ā "lorj numbur ov dējen...+*

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paupers, imbeciles, criminals, and other notorious pôpurz, imbësilz, kriminalz, and uthur nôtôrius human vermin, to an extent that an uninformed hûman vurmin, tö an ekstent that an uninformed righteous citizen cannot imagine the breadth and rîtyus sitzen kanot imajin thê bredth and depth of their iniquities!"
depth ov thâr inikwitiz!"

The humane remedy for all such debased and Thê hûmân remedi fôr ôl such dêbâst and debasing settlements is given on preceding pages, dêbâsing setlmnts iz givn on prêseding pâjez, and should be re-read with increased emphasis. and shûd bê rê-red with inkrest emfâsez.

Occasionally newspapers of unsavory reputa-
Okâzyonali nûzpâpurz ov unsâvôri repütâ-
tion print sensational articles under prominent
shon print sensâshonal ortiklz undur prominent
headlines, decrying the State of Delaware for
hedlinz, dêkriïng thê Stât ov Delawar fôr
using its whipping post for those not regarding the
ûzing its hwiping pôst fôr thôz not regarding the
law. Many persons probably think imprisonment
lô. Meni pursnz probabli think impriznment
sufficient punishment for willful law breakers.
sufishent punishment fôr wilfûl lô brâkurz.

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But they probably do not know that there are
But thā probabli dō not nō that thar or
numerous vile creatures who commit crime for
nūmurus vīl krētyürz hö komit krim fōr
the purpose of being sentenced to jail "to rest up
thē purpōs ov bēing sentenst tö jāl "tō rest up
while enjoying congenial company" during in-
hwil enjōing konjēnyal kumpāni" dūring in-
clement weather, in winter at least.
klement wethur, in wintur at lēst.

Does not every citizen who has a lively and
Duz not evri sitzen hö haz ā līvli and
correct sense of the good of his community at
kōrekt sens ov thē gūd ov hiz komūniti at
heart, know of one or more, usually more, in-
hort, nō ov wunōr mōr, üzūali mōr, in-
stances where the whipping post would have been
stansez hwar thē hwiping pōst wūd hav bin
the proper and most efficient mode of punishment
thē propur and mōst efishent mōd ov punishment
for the good of both criminal and the community
fōr thē gūd ov bōth kriminal and thē komūniti
which he had injured?
hwich hē had injūrd?

Weak-minded creatures who have not made
Wék -minded krētyürz hö hav not mād

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proper use of their opportunities to advance in propur ūs ov thār oportūnitiz to advans in intellect or in the care of themselves or in ac-intelekt ôr in thē kar ov thmeselvz ôr in accomplishments, beyond the average normal child komplishments, beyond thē avurāj nôrmal child of five, ten, or fifteen years like thousands who are ov fiv, ten, ôr fiftēn yērz lik thōzandz hö or roaming at large in most communities, and are rōming at lorj in mōst komünitz, and or addicted to crimes similar to those mentioned, adikted tö krīmz similor tö thōz menshond, should not be exempted from well-merited physical shūd not bē eksemped from wel -merited fizikal punishment humanely administered, from the punishment hūmānli administurd, from thē principle and injunction of high authority, not to prinsipl and injunkshon ov hī ôthōriti, not tö spare the rod and spoil the child.
spar thē rod and spōil thē child.

The popular newspapers of the before-men-
Thē popūlōr nūzpāpurz ov thē bēfōr -men-
tioned class have recently been endeavoring to
shond klas hav rēsentli bin endevoring tö
incite their readers to unite in opposition to the
insit thār rēdurz tö unīt in opōzishon tö thē

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legal authorities of the State of Connecticut in lēgal ôthôritiz ov thē Stāt ov Konetikut in their decision to inflict the extreme penalty of the thār dēsizon tō inflikt thē ekstrēm penalti ov thē law upon a murdereress. Such papers, unfortunately, lō upon ā murdures. Such pāpurz, unfōrtūnātli, have wider circulation on account of their cheap-hav wīdur surkūlāshon on akönt ov thār chēp-ness in price, and they are used by the designing nes in pris, and thā or ūzd bī thē dēzinining classes to foment opposition to authorities who klazez tō fōment opōzishon tō ôthôritiz hö would have extreme malefactors severely pun-wūd hav ekstrēm malefaktorz sēvērli punished. Women who desire prominence before the isht. Wimen hö dēzir prominens bēfōr thē public are too apt to join the "hue and cry" in publik or tō apt tō jōin thē "hū and krī" in unison with the malodorous newspapers, thus add-ūnison with thē malōdorus nūzpāpurz, thus adding their influence to the harm of stable order and ing thār inflūens tō thē horm ov stābl ðrdur and society. The controlling people of many, if not sōsieti. Thē kontrōling pēpl ov meni, if not most, of such newspapers should bc treated like, mōst ov such nūzpāpurz shūd bē trēted lik,

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if not more severely than, the evil-doers they de-
if not mōr sēvērli than, thē ēvil-döurz thā dē-
fend, as they too often conduce to the origin and
fend, az thā tö öfn kondūz tö thē örijin and
gain in the evil ways of such people.
gān in thē ēvil wāz ov such pēpl.

A contemporary advance thinker, and an
Ā kontempōrāri advans thinkur, and an
earnest worker for the highest good of mankind,
urnest wуркуру фor thē hiest gūd ov mankind,
probably a reader of Plato's writings or of his
probabli ā rēdur ov Plātō'z rītings ôr ov his
"Republic" at least, has recently advocated be-
"Rēpublik" at lēst, haz rēsentli advōkāted bē-
fore a society of scientists, the painless putting to
fôr ā sōsieti ov sientists, thē pānles pūting tö
death of all imbeciles, diseased and narcotic de-
deth ov ðl imbēsilz, disēzd and norkotik dē-
generates, by governmental decree as an im-
jenurāts, bī guvurnmental dēkrē az an im-
portant, even necessary, part of a proper clearing-
pōrtant, ēvn nesesāri, port ov ā propur klēring-
house for a clean, healthful, wholesome future for
hōs fôr ā klēn, helthful, hōlsum fütür fôr
the human race.
thē hūman rās.

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The writer of this book does not recommend
Thē ritur ov this bük duz not rekoment
the proceeding last mentioned if the number of
thē prōsēding last menshond if the numbur ov
such debased characters can be eliminated a gen-
such dēbäst karakturz kan bē ēlimināted a jen-
eration hence in a more natural way. But a
urāshon hens in ā mōr natūral wā. But ā
Christian government has the right, and its duty
Kristyan guvurnment haz thē rīt, and its dūti
for action is pressing, to thoroughly unsex all
fōr akshon iz presing, tō thurōli unseks ðl
classes of people therein named and others prev-
klasez ov pēpl tharin nāmd and uthurs prēvi-
ously named, and to impound them, class by
yusli nāmd, and tō impōnd them, klas bī
class, on State farms, where a practicable amount
klas, on Stät formz, hwar ā praktikabl amōnt
of labor could be enforced, where proper physical,
ov lābōr kūd bē ensförst, hwar propur fizikal,
mental, and moral discipline could be inculcated,
mental, and mōral disiplin kūd bē inkulkāted,
and, if these undesirable citizens could do nothing
and, if thēz undēzirabl sitizenz kūd dō nuthing
more, they should be kept active in producing
mōr, thā shūd bē kept aktiv in prōdūsing

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food for themselves and for those whose time is
föd fôr themselvz and fôr thöz höz tîm iz
more valuable for business.
môr valûabl fôr biznes.

The earth is the property of our Heavenly
Thê urth iz thê propurti ~ov ör Hevenli
Father; and it is the duty of the inhabitants who
Fothur; and it iz thê dûti ov thê inhabitants hö
are intent on His service, and in keeping them-
or intent on Hiz survis, and in këping them-
selves free from all deteriorating narcotics, evil
selvz frë from òl dëterioräting norkotiks, èvil
habits, and associations, to suppress all those who
habits, and asðsiäshonz, tö supres òl thöz hö
are running riotously, or secretly, in evil ways in
or runing riotsli, ör sëkretli, in èvil wâz in
continuance of such body, mind, and soul destroy-
kontinuans ov such bodi, mind, and sôl dëströi-
ing vices as have been increasing throughout our
ing visez az hav bin inkreasing thrûót ör
country with increasing virulence.
kuntri with inkreising virûlens.

We must have better charactered legislators—
Wë must hav betur karakturd lejislätorz—
only those who are free from the vices mentioned,
öqli thöz hö or frë from thê visez menshond.

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and are of sterling Christian character—who will and or ov sturling Kristyan karaktur—hö wil give us State and National laws for such clearing-giv us Stāt and Nāshonal lōz fōr such klēring-houses from vice now existing and for its prevention hōsez from vīs nō eksisting and fōr its p̄vention in the future.

shon in thē fūtūr.

All marrying, and giving in marriage, should
Öl mariing, and giving in marāj, shūd rest primarily and legally only with authority and rest primārili and lēgali onli with öthōriti and officers of the General Government so as to be öfisurz ov thē Jenural Guvurnment sō az tō bē uniform throughout the Union. A religious ceremony might follow only as a desirable and wholmōni mit folō onli az a dēzirabl and hōl-some sentiment.
sum sentiment.



VII

SINFUL NEGLEKT OV CHILDREN

OF all animals, children have the most of inherent right to be born healthy and healthfully, hērent rīt tö bē bōrn helthi and helthfūli, physically and mentally. fizikali and mentali.

When and where everything is not favorable, Hwen and hwar evrithing iz not fāvorabl, including a well-trained nurse, or a wise and inklüding ā wel-trānd nurs, ör ā wiz and experienced woman immediately under a physkspēriens wöman imēdiātli undur ā physician's direction and observation, the child is zishan'z dīrekshon and obzurvāshon, the child iz generally neglected and misused from the moment jenurali neglekted and misūzd from the mōment of its birth, if not before its birth. Its eyes, ov its burth, if not bēfōr its burth. Itz īz, nostrils, mouth, and respiration generally, receive nostrilz, möth, and respirāshon jenurali, rēsēv attention from the physician, accoucheur, in the atenshon from the fizishan, aköshur, in the order of sequence named; and often it is necessary ördur ov sēkwens nāmd; and öfn it iz nesesāri

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for him to work rapidly and always gently, and
fōr him tō wurk rapidli and Ȱlwāz jentli, and
repetition of one or more of the details may be
repetishon ov wun̄dr mōr ov thē dētālz mā bē
necessary to relieve the struggling child.
nesesāri tō rēlēv thē strugling child.

Many children have suffered partial to entire
Meni children hav sufurd porshal tō entir
blindness all of their lives from the want of
blīndnes Ȱl ov thār livz from thē wōnt ov
prompt and intelligent work by capable and
prōmpt and intelijent wurk bī kāpabl and
pāinstaking physicians at their births and later.
pānstāking fizishanz at thār burths and lātur.
Some States of our Union now do, and all should,
Sum Stāts ov ör Ünyun nō dō, and Ȱl shūd,
insist by strict laws upon such attention. A
insist bī strikt lōz upon such atenshon. A
recent press bulletin of The American Medical
rēsent pres būletin ov Thē Amerikan Medikal
Association reads that there are 100,000 blind
Asōsiāshon rēdz that thar or 100,000 blind
people in the United States, of whom 30,000 be-
vēpl in thē United Stāts, ov hōm 30,000 bē-
came blind unnecessarily, many later in life.
vām blīnd unnesesārili, meni lātur in lif.

SINFÜL NEGLEKT OV CHILDREN

If there were not so many diseased mothers
If thar war not sō meni disēzd muthurz
such particular attention would not be so generally
such portikūlor atenshon wúd not bē sō jenurali
necessary—and this is only one of the several
nesesāri —and this iz önli wun ov thē sevural
great reasons why all mothers, and fathers also,
grāt rēzns hwī ôl muthurz, and fothurz ôlso,
should be healthy, free from all specifically con-
shūd bē helthi, frē from ôl spēsifikali kon-
tagious diseases, also free from weaknesses likely
tājyus disēzez, ôlso frē from wēknesez likli
to be hereditary.
tō bē hēreditāri.

The proper health and growth of children
The propur helth and grōth ov children
suffers greatly from improper food and feeding,
sufurz grātli from impropur föd and fēding,
often from their birth. This is another great sin
ðfn from thār burth. This iz anuthur grāt sin
that not only militates against the immediate
health of the child, but against the correct growth
helth ov thē child, but agenst thē kōrekt grōth
and development of its body and mind. The dis-
and dēvelopment ov its bodi and mind. Thē dis-

FIKSHONZ RÜINING MANKIND

order and perversion of digestion from this im-
ðrdur and purvurshon ov dijestyon from this im-
proper feeding show sad results in varying degree,
propur fëding shô sad rëzultz in vâriing dëgrë,
even to the death of otherwise healthy children.
ēvn tö thê deth ov uthurwiz helthi children.

All children should be entitled to an inherent
Öl children shûd bê entitld tö an inhërent
right to be well nurtured, and led, and retained,
rît tö bê wel nurtûrd, and led, and rëtänd,
along all lines toward their chief good in all things
along Öl linz tõord thär chëf gûd in Öl thingz
necessary for healthful and wholesome bodies,
nesesâri fôr helthfûl and hôlsum bodiz,
minds, and good character building.
mindz, and gûd karaktur bilding.

Their eyes, ears, minds, and appetites should
Thär iz, ērz, mindz, and apetits shûd
be well protected from all unwholesome sights,
bê wel prôtekted from Öl unhôlsum sîts,
sounds, thoughts, and tastes, which would tend
söndz, thôts, and tâsts, hwich wûd tend
to pervert the good and to form habits that only
tö purvurt thê gûd and tö fôrm habits that ônli
gravitate to immorality and degeneracy.
gravitât tö imôraliti and dêjenurâsi.

SINFÜL NEGLEKT OV CHILDREN

All children should be born with the inherent
Öl children shud bē bôrn with thē inhērent
right to be cultured in the great truths of the
rit tö bē kultûrd in thē grāt trûths ov thē
Univurs; in a general way at first, in the causes
Ünivurs; in a jenural wā at furst, in thē kôzez
producing life in the vegetable and animal king-
prôdûsing lîf in thē vejetâbl and animal king-
doms of nature, and the causes of decline, death,
domz ov nâtûr, and thē kôzez ov dêklîn, deth,
and decay, natural, and unnatural through bad
and dêkâ, natûral, and unatûral thrû bad
habits mentioned on previous pages, and illustrated
habits menshond on prêvius pâjez, and ilustrâted
readily to the child and youth in the natural
redili tö thē chîld and yûth in thē natûral
tendency of all in the desire for improper food,
tendensi ov ôl in thê dezir fôr impropur föd,
and to overeating; neglect of proper breathing,
and tö ovurëting; neglekt ov propur brêthing,
neglect or misuse of dress, articles played with or
neglekt or misyus ov dres, ortiklz pläd with ôr
used in desirable gardening or other work, and so
üzd in dêzirabl gordening ôr uthur wûrk, and sô
on as aids to proper development.
on az âdz tö propur dêvelopment.

FIKSHONZ RÜINING MANKIND

Parents whose minds have been properly cultured
Parents höz mindz hav bin propurli kultured need nothing more than a suggestion of türd nēd nuthing mōr than a sugjestyon ov how to interest and to instruct the child while hö tö intrest and tö instrukt thē child hwil leading its mind and footsteps every day, more lēding its mind and fōtsteps evri dā, mōr and more, into ways and means of thinking and and mōr, into wāz and mēnz ov thinking and acting to its own betterment, physically and akting tö its ðn beturment, fizikali and mentally, as shall, meanwhile, and in the future, mentali, az shal, mēnhwīl, and in thē fūtūr, produce such harvests of thoughtfulness and in-prōdūs such horvests ov thōtfulnes and industry that shall inure to the honor of the parents dustri that shal inūr tö thē onor ov thē parents of the child so controlled, and to the good breedov thē chīld sō kontröld, and tö thē gūd brēding and rearing of its succeeding generations. ing and rēring ov its suksēding jenurāshonz.

Every father and mother who do not work Evri sothur and muthur hö dō not wurk together harmoniously for the proper care and tñgethur hormōniusli fōr thē propur kar and'

SINFÜL NEGLEKT OV CHILDREN

rearing of their children, according to good rēring ov thār children, akôrding tö gûd reasoning, both, or the one at fault, should be rēzning, bôth, ôr thē wun at fôlt, shûd bē held to such work, if practicable, by court, or held tö such wurk, if praktikabl, bî kôrt, ôr suffer wise and thorough punishment best suited sufur wîz and thurō punishment best süted to each individual case, not only for the protec-tö ēch individual kâs, not önli fôr thē prötek-tion of the children in the case, but as an object shon ov thē children in thē kâs, but az an objekt lesson to them for the prevention of the children leson tö them fôr thē prêvenshon ov thē children which may be born to them being subjected to hwich mä bē bôrn tö them bêng subjekted tö the same or worse neglect. The welfare of future thē sâm ôr wurs neglekt. Thê welfar ov fütür generations should be kept in mind. jenurâshonz shûd bē kept in mind.

All readers of mature age and good observa-tion can recall parents of both sexes who have shon kan rēkôl parents ov bôth seksez hö hav not only neglected their children in various ways, not önli neglekted thâr children in vârius wâz,

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but who have led or driven them into evil associa-
but hö hav led ðr drivn them intö ēvil asōsiā-
tions where they have been corrupted by different
shonz hwar thā hav bin kôrupted bî difurent
vices! All such parents should be thoroughly
vîsez! Öl such parents shûd bē thurðli
unsexed, and should then be held under close
unsekst, and shûd then bē held undur klôs
observation and discipline at some useful work,
obzurvâshon and disiplin at sum ūsful wûrk,
with good hours of moral instruction during life,
with gûd ðrz ov moral instrukshon dûring liſ,
or until a long period of discipline and of good
ðr until a lông pêriôd ov disiplin and ov gûd
behavior make a probationary trial for self-control
bêhâvyor mäk a prôbâshonâri trial fôr self-kontrol
and sustenance safe and desirable. Every county
and sustenans sâf and dêzirabl. Evri könti
should possess farms for such clearing houses of
shûd poses formz fôr such klêring hözez ov
character, for social criminals at least.
karaktur, fôr sôshal kriminals at lëst.

From the earliest comprehension of speech the
From thê urliest komprêhenshon ov spêch thê
child can be taught to do the bidding of and to
child kan bê tôt tö dö thê biding ov and tö

SINFÚL NEGLEKT OV CHILDREN

perform kindly acts for its parents; acts compurförm kindli akts fôr its parents; akts kompatible with its age, strength, and understanding, patibl with its āj, strength, and undurstanding, like being sent across the room for small and light lik bēing sent akrôs thē röm fôr smôl and lît articles to bring to its parent; and then being ortiklz tö bring tö its parent; and then bēing sent to carry them back one by one to their proper sent tö kari them bak wun bî wun tö thâr propur places, everything having its place; and children pläsez, evrithing having its pläs; and children should be taught to see that everything is put, shûd bê tôt tö sê that evrithing iz püt, and kept, in its proper place as first stages of and kept, in its propur pläs az furst stâjez ov education in observation and order, two most imedükâshon in obzurvâshon and ôrdur, tö möst important faculties in which many persons are depôrtant fakultiz in hwich meni pursnz or dêficient. Boys as well as girls should be taught fishent. Bôiz az wel az gurlz shûd bê tôt early to use the needle and to advance toward urli tö üz thē nêdl and tö advans tôord full and commendable constructive work. fûl and komendabl konstruktiv wûrk.

FIKSHONZ RŪNING MANKIND

Whenever work will give the child sufficient
Hwenevur wruk wil giv thē chīld sufishent
exercise in properly varied quality and quantity,
eksursiz in propurli vārid kwoliti and kwontiti,
work should be commended above play, as the
wruk shūd bē komended abuv plā, az thē
latter will be enjoyed better and sufficiently be-
latur wil bē enjōid betur and sufishentli bē-
times. This statement is written understandingly
timz. This stātment iz ritn undurstandingli
from many years of practical observation.
from meni yērz ov praktikal obzurvāshon.

Teach the children of all ages to be helpful;
Tēch thē children ov ȳl ājez tō bē helpfūl;
to do things worth doing, and to do them well.
tō dō thingz wurth dōing, and tō dō them wel.
Teach them by the method that will insure their
Tēch them bī thē method that wil inshūr thār
interest in the work. The paying method, by
inturest in thē wruk. Thē pāing method, bī
money given to them by parents as an incentive
muni givn tō them bī parents az an insentiv
to work, is not to be commended. Use, rather,
tō wruk, iz not tō bē komended. Üz, rathur,
the wise method of the wise Hebrew who rears
thē wiz method ov thē wiz Hēbrū hō rēz

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healthy, sturdy children of gentlemanly and lady-helthi, sturdi children ov jentlmanli and ladi-like manners, seriously thoughtful minded, and lik manurz, sēriusli thōtfūl minded, and alive to the best interests of the parents. alīv tö thē best inturests ov thē parents.

If properly reared every child will get a sufficiency of relaxation and play. The play should fishensi ov rēlaksāshun and plā. Thē plā shūd be regulated as well as the work. The average bē regulāted az wel az thē wurk. Thē avurāj child, and much less the mentally and physically child, and much les thē mentali and fizikali defective ones, should not be permitted to do any dēfektiv wunz, shūd not bē purmited tö dō eni close competitive study, work, or play without klōs kompetitiv studi, wurk, ör plā withöt the advice of a practical physician. The pro-thē advīs ov ā praktikal fizishan. Thē prō-miscuous playing of children of the neighbor-miskūus pläing ov children ov thē nābōr-hood, or at school, is attended by many serious hūd, ör at sköl, iz atended bī meni sērius objections. objekshonz.

FIKSHONZ RÜINING MANKIND

This writing is done diagonally across one city
This riting iz dun diagōnali akrōs wun siti
square from a four-story Public School building.
skwar from ā för -stōri Publik Sköl bilding.
Here the pupils of different grades (excepting
Hēr thē pūpilz ov difurent grādz (eksepting
pupils of the city Normal Training School who
pūpilz ov thē siti Nōrmal Trāning Sköl hō
occupy rooms in the same building) are encouraged
okūpī rōmz in thē sām bilding) or enkurājd
by their playground instructor to play vigorously,
bī thār plāgrönd instruktōr tö plā vigōrusli,
to chase at full speed, to yell meantime with the
tö chās at fūl spēd, tö yel mēntim with thē
full strength of their voices, and to wrestle on the
fūl strength ov thār vōisez, and tö resl on thē
loose gravel with full strength. What are the re-
lös gravel with fūl strength. Hwot or thē rē-
sults? The pupils return to their classrooms per-
ults? Thē pūpilz rēturn tö thār klasrōmz pur-
spiring freely, even in winter, and with brains
spiring frēli, ēvn in wintur, and with brānz
confused, with hearts tumultuous, and with prob-
konfūzd, with horts tūmulfūus, and with prob-
ability of chilliness following with one or more
abiliti ov chilines folōing with wun ðr mōr

SINFÜL NEGLEKT OV CHILDREN

of the affections supervening so common with
ov thē afekshonz sūpurvēning sō komon with
school children, such as inflammation casuing
sköl children, such az inflamāshon kōzing
nasal, throat, voice, and bronchial troubles, if,
nāzal, thrōt, vōis, and bronkial trublz, if,
fortunately, they have escaped bruises, strainings,
fōrtūnātli, thā hav eskāpd brūzez, strāningz,
fractures, or deeper injury. Many have thus
fraktürz, ôr dēpur injūri. Meni hav thus
been crippled for life.
bin kripld fōr lif.

Such playings are unreasonable, and harmful
Such plāingz or unrēznabl, and hormful
to the children in their studies and lessons during
tō thē children in thār studiz and lesonz dūring
the school hours of each day, and in the proba-
thē sköl örz ov ēch dā, and in thē proba-
bility of the entailment of much physical dis-
biliti ov thē entālment ov much fizikal dis-
ability on the future welfare of all so exposed.
ābiliti on thē fütür welfar ov ôl sō ekspōzd.
All of this unreasonableness, harm, and liability
Ôl ov this unrēznablnes, horm, and liābiliti
of greater physical disaster are in addition to the
ov grātur fizikal disastur or in adishon tō thē

FIKSHONZ RÜINING MANKIND

great disturbance of the neighborhood, many of grät disturbans ov thē nāborhūd, meni ov the residents of which are, unlike the writer, thē rezidents ov hwich' or, unlík thē rītur, much annoyed by the effect of the noise on their much anōid bī thē efekt ov thē nōis on thār nerves. This fact also lessens the value of the nurvz. This fakt ðlsō lesenz thē valū ov thē neighborhood residences on the market for sale or nāborhūd rezidensez on thē morket fōr sāl òr rent, thus attracting some undesirable people. rent, thus atrakting sum undēzirabl pēpl.

Another great objection to such conduct of Anuthur grät objekshon tö such kondukt ov playgrounds, or any public playgrounds at all plägröndz, òr eni publik plägröndz at ðl for children in mass, which is now thought by fōr children in mas, hwich iz nō thōt bī moralists to be a most serious objection, is the mōralists tö bē ā mōst sērius objekshon, iz thē common exaltation of sport, and the early es-komon eksōltāshon ov spōrt, and thē urli establisching in the minds of children and youths tablisching in thē mindz ov children and yūths of a pernicious habit of play as a sport in a bad ov ā purnishus habit ov plā az ā spōrt in ā bad

SINFÜL NEGLEKT OV CHILDREN

sense. These errors are thus inculcated in the sens. Thēz erorz or thus inkulkāted in the life of the young in their most plastic stage of lif ov thē yung in thār mōst plāstik stāj ov growth and development to the exclusion of the grōth and dēvelopment tö thē eksklūzyon ov thē desirable education into sobriety and the love dēzirabl edūkāshon intö sōbrieti and thē luv for that useful employment of the mind and fôr that ūsfūl emplōiment ov thē mīnd and body which should give all of the physical exercise bodi hwich shūd giv ôl ov thē fizikal eksursiz needed in a healthful way while conduced to the nēded in a helthfūl wā hwil kondūsing tö thē sober cultivation of the mind and habit along sōbur kultivāshon ov thē mīnd and habit along the line of correct thoughtfulness and business thē lin ov kōrekt thôtfūlnes and biznes principles, all of which need repetitions. prinsiplz, ôl ov hwich nēd repētishonz.

The public playground generally tends to Thē publik plägrönd jenurali tends tö cause and to develop physical weaknesses of the kōz and tö dēvelop fizikal wēknesez ov thē body, if it does not maim for life; and it also tends bodi, if it duz not mām fôr lif; and it ôlsō tendz

FIKSHONZ RŪNING MANKIND

to fix the harum-scarum sporty manner and
tō fiks thē harum-skarum spōrti manur and
habit, and the way for the perpetuation of the
habit, and thē wā fōr thē purpetūashon ov thē
hare-brained sort of people, as unstable for the
hār -brānd sōrt ov pēpl, az unstābl fōr thē
public weal as they are for work and for debt
publik wēl az thā or fōr wurk and fōr det
paying. This tendency of the times is pernicious,
pāing. This tendensi ov thē tīmz iz purnishus,
and should be changed.
and shūd bē chānjd.

The way appealing to the writer as the correct
The wā apēling tō thē ritur az thē kōrekt
one, is to plan the early and the later exercise of
wun, iz tō plan thē urli and thē lātur eksursiz ov
the children and youths for the present and future
thē children and yūthz fōr thē prezent and fütür
usefulness which, meanwhile, reasonably develops
ūsfūlnes hwich, mēnhwil, rēznabli dēvelops
healthfulness of body with the strength of muscle,
helthfūlnes ov bodi with thē strength ov musl,
brain, and thoughtfulness, and which are sure to
brān, and thōtfūlnes, and hwich or shūr tō
inure to the greater good of the children, the
inūr tō thē grātur gūd ov thē children, thē

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parents, the community, and to the State and parents, thē komūniti, and tö thē Stāt and Nation, patriotism being a material part of the Nāshon, pātriotism bēing ā mātērial port ov thē desirable, even necessary, culture of every person. dēzirabl, ēvn nesesāri, kultür ov evri pursn.

We are living in a great sporting age in which Wē or living in ā grāt spōrtng āj in hwich much of legitimate diversion is perverted to much ov lējitimāt dīvurshon iz purvurted tö excess, and much that is illegitimate is obtruded ekses, and much that iz ilējitimāt iz obtrüded very obnoxiously before children and against veri obnoksyusli bēfōr children and agenst practical business, sound morals, and the other praktikal biznes, sōnd mōralz, and thē uthur sound principles of life, greatly to their harm. sōnd prinsiplz ov līf, grātli tö thar horm.

Children and youths of all ages are allowed Children and yūthz ov ðl ājez or alöd too much liberty to do as they please, even to seek tö much liburti tö dö az thā plēz, ēvn tö sēk or to become ensnarled with associations that ðr tö bēkum ensnorld with asōsiāshonz that pervert and corrupt! Sooner or later, if they purvurt and kōrupt! Sönur ðr lätur, if thā

FIKSHONZ RUINING MANKIND

give any particular attention to the child, the giv eni portikūlor atenshon tö thē child, thē parents, one or both, become aware of the fact parents, wun òr bōth, bēkum awar ov thē fakt that it is getting beyond them; that it has been that it iz geting bēyond them; that it haz bin picking up "smartnesses" which they at first piking up "smortneses" hwich thā at furst perhaps encourage by laughing at the display while purhaps enkurāj bī lofing at thē displā hwil parleying with the delinquent one. Even then, porliing with thē delinkwent wun. Evn then, after the wayward pathway has been bewitchingly aftur thē wāword pathwā haz bin bēwichingli trodden by the child or children, little or nothing trodn bī thē child òr children, litl òr nuthing properly definite is done by the parents, or others, propurli definit iz dun bī thē parents, òr uthurz, to recall the wayward from the streets or further tö rēkōl thē wāword from thē strēts òr furthur evil associations.
ēvil asōsiāshonz.

Cases are now before the writer wherein the Kāsez or nō bēfōr thē ritur hwarin thē children under ten years of age have been petted children undur ten vērz ov āj hav bin peted

SINFÜL NEGLEKT OV CHILDREN

from infancy, every whim has been indulged and from infansi, evri hwim haz bin induljd and every desire gratified until they have become dic-
evri dēzīr gratifid until thā hav békum dik-
tators to the household. Their stomachs have
tātorz tö thē höshöld. Thār stumaks hav
been well-nigh ruined by all kinds of sweetmeats
bin wel -ni rūind bī öl kindz ov swētmēts
and much other improper substances, including
and much uthur impropur substanz, inklüding
strong condiments, until unduly distended and
strong kondiments, until undüli distended and
overstrained stomachs have rebelled in frightful
ovurstrānd stumaks hav rēbeld in frītful
sicknesses. These children demand and receive
siknesez. Thēz children dēmand and rēsēv
money from their parents who, having lost con-
muni from thār parents hö, having lōst kon-
trol of them, give to secure a little peace in the
trōl ov them, giv tö sēkūr a litl pēs in thē
house, notwithstanding numerous cautionings, they
hōs, notwithstanding nūmurus kōshonings, thā
not yet fully realizing that they are continually
not yet fūli rēalizing that thā or kontinūali
sowing for greater whirlwinds sure to follow.
sōing fōr grātur hwurlwindz shūr tö folō.

FIKSHONZ RÜINING MANKIND

It cannot be otherwise than a far-reaching
It kanot bē uthurwiz than ā foř-rēching
crime to neglect the proper government and edu-
krím tö neglekt thē propur guvurnment and edū-
cation of a child into habits of temperance in all
kāshon ov ā child intö habits ov tempurans in ôl
things, self-control, and obedience to its parents
things, self-kontröl, and obēdiens tö its parents
or guardians in all things. Thrift in honorable
ôr gordianz in ôl thingz. Thrift in onorabl
work should be inculcated and stimulated until
wurk shud bē inkulkäted and stimülatèd until
personal interest and fondness for the home and
pursnal inturest and fondnes fôr thē hōm and
work be developed and permanently stamped upon
wurk bē dēvelopt and purmanentli stamp't upon
the character of the youths for their good and for
thē karaktur ov thē yüthz fôr thār gûd and fôr
the permanent betterment of all mankind.
thē purmanent beturment ov ôl mankind.

The writer had been presuming that the
Thē rítur had bin prezüming that thē
primary Public Schools of Ohio, and through the
primāri Publik Skölz ov Ohiō, and thrū thē
grades and high school, were improved and im-
grādz and hī sköl, war imprövd and im-

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proving, in northwestern Ohio particularly, where pröving, in nôrthwesturn Öhiô portikûlorli, hwar a few years ago they were surely in worse condâ fû yêrz âgô thâ war shûrli in wurs kondition than now in the districts of his acquaint-dishon than nô in thê distrikts ov hiz akwânt-ance. Just as the foregoing was written, the morn-ans. Just az thê förgoing woz ritn, thê môrn-ing newspaper was opened and prominent head-ing nûzpâpur woz öpnd and prominent hed-lines were read as follows—and they are quoted linz war red az folôz —and thâ or kwôted to illustrate the incompetency and remissness of tö ilustrât thê inkompetensi and rêmisnes ov paid officials as well as similar outrages against pâd ofishalz az wel az similor ötrâjez agenst children by their parents, namely: "Deplores children bî thâr parents, nâmli: "Dêplôrz work of juvenile teachers. State Superintendent wûrk ov jüvenil têchurz. Stât Sûpurintendent asserts they are like a ship without a rudder. Con-asurtz thâ or lik a ship withôt a rudur. Kondition bad, he says. Declares some teach without dishon bad, hê sez. Dêklarz sum têch withôt County License, and do n't know how to act." Könti Lisens, and dô n't nô hô tö akt."

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The half-column of Associated Press dispatch Thē hof-kolum ov Asōsiāted Pres dispach following this heading is dated at Athens, Ohio, folōing this heding iz dāted at Athenz, Öhiō, October 24, 1913. It shows that the assertions Oktōbur 24, 1913. It shōz that thē asurshonz quoted were made by the recently elected State kwōted war mād bī thē rēsentli elekted Stät Superintendent of Education in his address before Sūpurintendent ov Edükāshon in his adres bēfōr the Southeastern Ohio Teachers' Association the thē Sōthēsturn Öhiō Tēchurz' Asōsiāshon thē previous evening. He cited instances of his recent prēvyus ēvning. Hē sited instansez ov his rēsent observation: he visited a school where the "teacher, obzurvāshon: hē vizited ā sköl hwar thē "tēchur, a graduate of a city high school, was 'teaching' ā gradūät ov ā siti hī sköl, woz 'tēching' her first school. She did not have the slightest hur furst sköl. Shē did not hav thē slitest idea of how to proceed in instruction or in main-idēa ov hō tö prōsēd in instrukshon òr in māntaining order in her room. She said she had attāning òrdur in hur rōm. Shē sed shē had attended the County Institute, but got nothing that tended thē Kōnti Institüt, but got nuthing that

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was of advantage to her in her teaching. She woz ov advantāj tö hur in hur tēching. She was aimless and purposeless." . . .
woz āmles and purpōsles." . . .

This plain description of several crimes against This plān dēskripshon ov sevural krīmz agenst the pupils of the school mentioned should well be thē pūpilz ov thē sköl menshond shūd wel bē carried home to the Board of Education of the karid hōm tö thē Bōrd ov Edūkāshon ov thē county (name not mentioned in the report, but könti (nām not menshond in thē rēpōrt, but every county everywhere would well be included evri könti evrihwar wud wel bē inklüded with it) where the crime of employing such use-with it) hwar thē krim ov emplōiing such ūs-less teacher was committed; to the "city high les tēchur woz komited; tö thē "siti hī school" where this fictitious teacher was "gradu-sköl" hwar this fiktishus tēchur woz "gradū-ated;" to the officers and teachers of the county āted;" tö thē ofisurz and tēchurz ov thē könti teachers' inštitute which she attended; to the tēchurz' institüt hwich shē atended; tö thē county board of examiners who did, or did not, könti bōrd ov eksaminurz hö did, òr did not,

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examine her for this position, a most important eksamin hur fôr this pôzishon, a mõst impôrtant work; and it should also be carried home to the wurk; and it shûd òlsô bê karid hõm tõ thë district board for instruction in their duties in distrikt börd fôr instrukshon in thâr dütiz in employing or accepting teachers without their emplöiing òr aksepting têchurz withót thâr own examination of his or her credentials or òn eksaminâshon ov hiz òr hur krêdenshalz òr want of credentials, and in the mode of keeping wônt ov krêdenshalz, and in thë mõd ov këping order at least.

Òrdur at lést.

What a shameful burlesque many of our Hwot a shãmfûl burlesk meni ov òr public schools have been! For children so shame-publik skölz hav bin! Fôr children sô shãm-fully neglected at home by many parents to be so fûli neglekted at hõm bî meni parents tõ bê sô outrageously neglected in our public schools in òtrâjusli neglekted in òr publik skölz in which we have been so serenely putting, leaving, hwich wê hav bin sô sérënli püting, lëving, our trust, and regarding which we have never òr trust, and rëgording hwich wê hav nevur

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ceased to boast, and for which we have continued
sēst tö bōst, and fōr hwich wē hav kontinūd
to increase the expenditures, is disheartening, to
tö inkrēs thē ekspeditūrz, iz dishortening, tö
say the least! What is the remedy for all of this
sā thē lēst! Hwot iz thē remedi fōr ôl ov this
criminal inefficiency? Re-read the preceding pages
kriminal inefishensi? Rē-rēd thē prēsēding pajez
regarding fictitious and inefficient officers, and
rēgarding fiktishus and inefishent ofisurz, and
hereafter look more closely to the nomination and
hēraftur lük mōr klōsli tö thē nomināshon and
election of better, Christian men, or women, for
elekshon ov betur, Kristyan men, ôr wimen, fōr
all of the offices.
Ôl ov thē ofisez.

Can there be a crime worse than that of
Kan thar bē ā krīm wurs than that ov
neglecting or cheating one's own child or the
neglekting ôr chēting wun'z ôn chīld ôr thē
child of one's neighbor—any one's child, in fact?
child ov wun's nābor —eni wun'z chīld, in fakt?
What is such crime but aiding and abetting the
Hwot iz such krīm but âding and âbetting thē
little one's everlasting ruin? Are such acts any-
litl wun'z evurlasting rūin? Or such akts eni-

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thing short of conspiracy with the evil one for
thing shōrt ov konspirāsi with thē ēvil wun fōr
the ruin of mankind? How many parents and
thē rūin ov mankind? Hō meni parents and
officers of the law, of the reader's knowledge,
ofisurz ov thē lō, ov thē rēdur'z nolej,
are doing this or permitting it done? How many
or dōing this òr purmiting it dun? Hō meni
lawmakers of your acquaintance or knowledge are
lōmākurz ov yūr akwāntans òr nolej or
in favor of laws that permit this and other crimes?
in fāvor ov lōz that purmit this and uthur krimz?

Is it not evident to every observing citizen
Iz it not evident tö evri obzurving sitzen
that the laws, or want of proper enforcement of
that thē lōz, òr wōnt ov propur enfōrsment ov
the laws, of all of our States directly encourage
thē lōz, ov ñl ov òr Stāts dīrekli enkurāj
the neglect of children, and really open ways for
thē neglekt ov children, and rēli ñpn wāz fōr
their association with criminals, and for their
thār asōsiāshon with kriminalz, and fōr thār
education into the use of narcotics and crim-
edükāshon intö thē ūs ov norkotiks and krim-
inality! Is any municipality of any State of our
inaliti! Iz eni mūnisipaliti ov eni Stät ov òr

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Union guiltless of such criminality charge? What
Unyun giltles ov such kriminaliti chorj? Hwot
has the reader done by his or her vote and influence
haz thē rēdur dun bī hiz òr hur vōt and inflūens
on others to correct such objectionable remissnes-
on uthurz tö kōrekt such objekshonabl rēmisnes-
ses, practices, and crimes of his neighbor, municipi-
ez, praktisez, and krīmz ov hiz nābor, mūnisi-
pality, and of his State?
paliti, and ov hiz Stät?

Every well-meaning person can, by agitating
Evri wel-mēning pursn kan, bī ajitāting
the question with his neighbors and the public
thē kwestyon with hiz nāborz and thē publik
officers, help to change weak and objectionable
ofisurz, help tö chānj wēk and objekshonabl
laws and usages, and help to prevent the unwhole-
lōz and üzajez, and help tö prēvent thē unhōl-
some past effect of them being perpetuated. Will
sum past efekt ov them bēing purpetüäted. Wil
you, reader, act accordingly, and efficiently?
yū, rēdur, akt akōrdingli, and efishentli?

Here is a most worthy work for all persons.
Hēr iz ā mōst wurthi wruk fōr öl pursnz.
It is the duty of everyone to do what can be
It iz thē dūti ov evriwun tö dō hwot kan bē

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done to keep the physical and moral influences as dun tö kēp thē fizikal and mōral inflūensez az clear and wholesome as possible. One of the klēr and hōlsum az possibl. Wun ov thē best of disciplines and blessings that can be ex-best ov disiplinz and blesingz that kan bē eks-perienced by any person can be obtained by active, pērienst bī eni pursn kan bē obtānd bī aktiv, persistent, prudent work in this cause. persistent, prūdent wurk in this kōz.

Each member of each family should be fully impressed with the necessity of reform, in every-imprest with thē nēsesiti ov rēfōrm, in evri-day thoughts, speech, communications, and desires, dā thōts, spēch, komūnikāshonz, and dēzirz, in the most effective way. in thē mōst efektiv wā.

Public servants who neglect their duties can Publik survants hö neglekt thār dütiz kan be removed from office. All evil-doers can thus bē rēmövd from ofis. Öl ēvil-döurz kan thus be punished directly, or be driven to other place bē punisht direktli, ör bē drivn tö uthur plās where they can be properly dealt with. Is it not hwar thā kan bē propurli delt with. Iz it not

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the duty of each individual to be the helper of thē dūti ov ēch individual tö bē thē helpur ov his neighbors fōr righteouſness while avoiding rehiz nāborz fōr rītyusnes hwil avōiding rēligious sectarianism and dogmatism in an unlijus sektārianism and dogmatism in an unwholesome sense?
hōlsum sens?

A "School Survey" has just been completed in A "Sköl Survā" haz just bin komplēted in the State of Ohio. The Governor of the State, the Stät ov Ōhiō. Thē Guvurnōr ov the Stät, and a few citizens, are enthusiastic for the much and a fū sitizenz or enthūsiastik fōr thē much needed reformation. They have declared that nēded refōrmāshon. Thā hav dēklard that "the rural schools of Ohio have not advanced thē rūral skölz ov Ōhiō hav not advanst one step during the past twenty-five years!" wun step dūring thē past twenti -fiv yērz!" The true work of reformation is to be under the Thē trū wruk ov refōrmāshon iz tö bē undur thē direction, if not control, of "experts," one of dīrekshon, if not kontrol, ov "ekspurts," wun ov whom has been in such service in Connecticutt, hōm haz bin in such survis in Konetikut,

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New York, and Wisconsin; another from New Nū Yôrk, and Wiskonsin; anuthur from Nū York, and three others of prominent Ohio citizens Yôrk, and thrē uthurz ov prominent Öhiō sitizenz appointed by the Governor, from all of whom apôinted bī thē Guvurnor, from ðl ov höm much change and improvement are expected in much chānj and imprövment or ekspekted in this important work.
this impôrtant wûrk.

Reformation to be of proper and permanent Refôrmäshon tö bē ov propur and purmanent value must begin with the upper school officers valū must bëgin with thē upur sköl ofisurz and extend all along the line to the teachers; and and ekstend ðl along thē lin tö thē têchurz; and it should acquire impetus and force as it is diffused it shûd akwîr impëtus and förs az it iz difüzd among the parents and pupils to their proper con-amung thē parents and püpilz tö thâr propur kontrol of all at their homes, on the streets, and trôl ov ðl at thâr hõmz, on thē strêts, and during the play and recreation periods of all, at dûring thē plâ and rekrêashon pêriodz ov ðl, at all times.
ðl tîmz.

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Wêre not the remiss legislators, executive War not thê rêmis lejislâtorz, eksekütiv officers, and teachers in their childhood and youthofisurz, and têchurz in thâr chïldhûd and yûthful days subjected to the sights, temptations, and ful dâz subjekted tö thê sîts, temptashonz, and blights of vile inebrates of the tobacco, alcoholits ov vîl inébriâts ov thê tôbakô, alkôholic beverage, and other narcotic types? Have hôlik bevurâj, and uthur norkotik tîpz? Hav not a lamentably large number of them seen too not â lamentabli lorj numbur ov them sén tö oft the vices and scenes enacted by their elders oft thê vîsez and sénz enakted bî thâr eldurz addicted to these sins, and who have themselves adikted tö thêz sinz, and hö hav themselvz embraced one or more of these vices to the irembräst wun ôr mör ov thêz vîsez tö thê irreparable injury of their own lives before being subreparabl injüri ov thâr ôn lîvz bëfôr bëing subjected by other narcotic imbeciles to witness such a jekted bî uthur norkotik imbësilz tö witnes such a travesty of school as mentioned in the foregoing? travesti ov sköl az menshond in thê fôrgöing?

It would be an item of valuable statistics to It wûd bë an ítem ov valûabl stâtistik to

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know the number of readers of this book who, nō thē numbur ov rēdurz ov this bük hö, having attained mature years in the midst of having atānd mātūr yērz in thē midst ov similar neglect and the vices named, and who similor neglekt and thē vīsez nāmd, and hö are now free from all of these vices; who, having or nō frē from ȳl ov thēz vīsez; hö, having struggled through the temptations and into a strugld thrū thē temptāshonz and intō ā pure, useful life, without voting for an office-pūr, üsfūl līf, withöt vōting fōr an ofis-seeker who had been less fortunate, and who is sēkur hö had bin les fōrtūnāt, and hö iz now a disgrace to the community, and a disgrace nō ā disgrās tō thē komūniti, and ā disgrās to the office if the community was so unfortunate tō thē ofis if thē komūniti woz sō unfōrtūnāt as to have elected him!
az tō hav elekted him!

The remedy for all of this inefficiency, and Thē remēdi fōr ȳl ov this inefishensi, and for all social and public crimes, rests in the radical fōr ȳl sōshal and publik krimz, rests in thē radikal change of officials in each school district, and all chānj ov ofishalz in ēch sköl distrikt, and ȳl

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along the line to, and including, the legislative along thē lin tö, and inklüding, thē lejisläтив bodies! We should have better men in all of the bodiz! Wē shūd hav betur men in ôl ov thē offices; men free from all narcotics and other ofisez; men frē from ôl norkotiks and uthur vices; men thoroughly Christianized; men who visez; men thuröli Kristyanïzd; men hö think more of wholesome principle in their lives think mōr ov hōlsum prinsipl in thār līvz and actions than the present coterie do of party and akshonz than thē prezent kōteri dō ov porti politics while steeped in degenerating habits! politiks hwil stēpt in dējenuräting habits!

How are we to get such men for the proper Hö or wē tö get such men fôr thē propur conduct of all public affairs unless the gross kondukt ov ôl publik afarz unles thē grōs neglect of children ceases and unless they receive neglekt ov children sēsez and unles thā rēsēv more thoroughly civilized attention and training mōr thuröli sivilizd atenshon and träning in their homes, in the schools, in the churches, and in thār hōmz, in thē skölz, in thē churchez, and everywhere? evrihwar?

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Will the efforts of the new Governor of Ohio,
Wil thē eforts ov thē nū Guvurnor ov Ōhiō,
the effects of the School Survey, and the teachings
thē efekts ov thē Sköl Survā, and thē tēchings
and influences of the School Experts, be sufficient
and influensez ov thē Sköl Ekspurts, bē sufishent
to heal the sores of our perverted social system
tō hēl thē sōrz ov òr purvurted sōshal sistem
and remove the curses of the Twin Basic Vices
and rēmöv thē kursez ov thē Twin Bāsik Visez
of the day that are so largely blighting the bodies
ov thē dā that or sō lorjli blīting thē bodiz
and souls of the fathers and the youths! Let us
and sōlz ov thē fothurz and thē yūthz! Let us
pray and hope for a new dawn of reason's sway
prā and hōp fōr ā nū dōn ov rēzn's swā
for a cleaner, more correct manhood, and that
fōr ā klēnur, mōr kōrekt manhūd, and that
this new and promising spurt toward reform and
this nū and promising spurt tōord rēfōrm and
evōlūshon mā not prōv önlī ā pōlitikal skēm
like so much of the hurrahs of the past!
lik sō much ov thē huroz ov thē past!

Yet later happenings hav shown the necessity
Yet lātur hapenings hav shōn •thē nēsesiti

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of a thorough revision of our social system, ov ā thurō rēvizon ov ör sōshal sistem, wherein all persons with contagious and infectious hwarin öl pursnz with kontājus and infekshus diseases, and those with habits injurius to the disēsez, and thōz with habits injūrius tö thē health, morals, and efficiency of themselves, helth, mōrals, and efishensi ov themselvz, should be sequestrated where their ailments and shūd bē sēkwestrāted hwar thār ālments and vices could be kept out of sight of clean people visez kūd bē kept öt ov sít ov klēn pēpl generally while their affections should undergo a jenurali hwil thār afekshonz shūd undurgō a thorough process of elimination in pure air and thurō proses ov ēlimināshon in pür ar and with proper medical and surgical attention accord- with propur medikal and surjikal atenshon akōrd- ing to the prescription given on preceding pages. ing tö thē prēskripshon givn on prēsēding pājez.

In what direction can the upright citizens of
In hwot direkshon kan thē uprīt sitizenz ov
America look for a sufficiently broad and deep
Amerika lük fôr ā sufishentli brôd and dēp
movement for the correction of the numerous
mōvment fôr thē kôrekshon ov thē nūmurus

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serious evils that beset them on every hand other sērius ēvilz that bēset them on evri hand uthur than to the Churches of the Christian religion, than tō thē Churchez ov thē Kristyan rēlijon, as faulty as many of the Churches may have az fōlti az meni ov the Churchez mā hav appeared in the past to some persons? These apērd in thē past tō sum pursnz? Thēz Churches are now working more in unison and Churchez or nō wурking mōr in ūnison and more effectually than before in their history for the mōr efektūali than bēfōr in thār histōri fōr thē betterment of humanity.
beturment ov hūmaniti.

That more thorough and effectual work is necessary is evident to every candid observer; nesesāri iz evident tō evri kandid obzurvur; and it is surely incumbent upon all right-minded people to give all the aid possible to the earnest pēpl tō giv ðl thē ād possibl tō thē urnest souls who are working assiduously for a fully sōlz hö or wурking asidūusli fōr ā fūli civilized and Christianized people, with a com-sivilizd and Kristyanizd pēpl, with a kom-

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plete reformation in and of themselves that shall plēt refōrmāshon in and ov themselvz that shal be of such circumspection and power as to ex-bē ov such surkumspekshon and pōur az tö eks-tend to and pervade every home and every heart, tend tö and purvād evri hōm and evri hort, and finally correct or lead to the correction of all and fīnali kōrekt ör lēd tö thē kōrekshon ov ël the gross and flagrant evils that now exist through-thē grōs and flāgrant ēvilz that nō eksist thrū-out the Union.

ot thē Ünyon.

The protection, care, and culture of the chil-
Thē prōtekshon, kar, and kultür ov thē chil-dren, physically, mentally, and morally during the dren, fizikali, mentali, and mōrali dūring thē next three generations should be so commendable nekst thrē jenurāshonz shud bē sō komendabl as to enhance the desired reformation to a most az tö enhans thē dēzird refōrmāshon tö ã mōst remarkable degree. There are a sufficiency of peo-remarkabl dēgrē. Thar or ã sufishensi ov pē-ple of good habits, desires, and efficiency in our pl ov gūd habits, dēzirz, and efishensi in ör States to coordinate for this holy work.
Stäts tö kōördinät fôr this hōli wurk.

VIII

PRŌVURBIAL FILOSŌFI

Z EALOUS work is too often necessary to overcome indifference to the most worthy causes: to kum indifurens tö thē mōst wurthi kōzez: tö incite the necessary action for the suppression of insit thē nesesāri akshon fōr thē supreshon ov evil, and for the protection of the right; to keep ēvil, and fōr thē prōtekshon ov thē rīt; tö kēp the social atmosphere pure; and to rear the children sōshal atmosfēr pūr; and tö rēr thē children to efficiency in responsible positions. dren tö efishensi in rēsponsibl pōzishonz.

This is an age of change even beyond the records of history. Improvements come only through change.

This iz an āj ov chānj ēvn beyond thē rekordz ov histōri. Imprōvments kum . önli thrū chānj.

All persons do violence to their own interest who ignore, or attempt to argue against, improvement. Öl pursnz dō violens tö thār ön inturest hö ignōr, ör atempt tö orgū agenst, imprōv-

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ment in their written and printed language.
ment in thār ritn and printed langwāj.

Every fictitious hero and heroine are misfits
Evri fiktishus hērō and herōin or misfits
in the practical duties of everyday life.
in thē praktikal dütiz ov evridā lif.

Beware of the man who is all things to all
Bēwar ov thē man hō iz ôl thingz tō ôl
men. Such man will be dominated by designing
men. Such man wil bē domināted bī dēzining
men in favor of the wrong side of important
men in fāvor ov thē rōng sīd ov impōrtant
questions. Support the man who is consistent
kwestyonz. Supōrt thē man hō iz konsistent
for the right and is not backward in speaking and
fōr thē rit and iz not bakword in spēking and
acting for the right on all occasions.
akting fōr thē rit on ôl okāzyonz.

The wise person often critically examines his
Thē wiz pursn ôfn kritikali eksaminz hiz
habits, and determines whether they are crystallized
habits, and deturminz hwethur thā or kristalizd

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upon reason, upon whims, or upon the use of en-
upon rēzn, upon hwimz, ðr upon thē ūs ov en-
slaving narcotics of any kind, the least of which
slāving norkotiks ov eni kīnd, thē lēst ov hwich
is discreditable to the one continuing such vice.
iz diskreditabl tö thē wun kontinūng such vīs.

— : —

Phonology, in its application to phonetic
Fōnolōji, in its aplikāshon tö fōnetik
spelling, is of great interest to practical, progressive
speling, iz ov grāt inturest tö praktikal, prōgresiv
people nowadays.
pēpl nöädäz.

— : —

Many minds which were worthy of good re-
Meni mīndz hwich war wurthi ov gūd rē-
sults in life otherwise have been ruined by fiction
zults in līf uthurwīz hav bin rūind bī fikshon
and fictitious notions.
and fiktishus nōshonz.

— : —

The child of good blood and health is the
Thē chīld ov gūd blud and helth iz thē
most interesting and valuable of animals; and it
mōst inturesting and valūabl ov animalz; and it

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should be cared for with all of the consideration
shūd bē kard fōr with ȳl ov thē konsidurāshon
possible to cultured minds.
posibl tō kultürd mīndz.

— : —
Cast off every evil habit, and even the milder
Kast ȳf evri ēvil habit, and ēvn thē mīldur
objectionable habits that are established, and
objekshonabl habits that or establisht, and
avoid all evil habits which are besetting you.
avōid ȳl ēvil habits hwich or bēseting yū.

— : —
The true philosophy of life does not admit of
Thē trū filosōfi ov līf duz not admit ov
any fiction in its composition.
eni fikshon in its kompōzishon.

— : —
The reasoning faculty is given to mankind for
Thē rēzning fakulti iz givn tō mankind fōr
their protection and their progression toward the
thār prōtekshon and thār prōgreshon tōord thē
best in all things. Cultivate the reasoning habit
best in ȳl thingz. Kultivāt thē rēzning habit
assiduously and introspectively.
asidūusli and intrōspektivli.

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No person now desires to attempt to read for
Nō pursn nō dēzirz tō attempt tō rēd fōr
pleasure anyone of the many first editions of
plezūr eniwun ov thē meni furst ēdishonz ov
King James' version of the Bible; and so of
King Jāmz' vurzyon ov thē Bíbl; and sō ov
Chaucer's, Shakespeare's, and numerous other
Chōsur's, Shākspēr's, and nūmurus uthur
books of the old writer's first editions. All of
būks ov thē öld ritur'z furst ēdishonz. Öl ov
those early books have undergone many new
thōz urli būks hav undurgōn meni nū
printings and new spellings. Consider how much
printings and nū spelings. Koñsidur hō much
better they and all other valuable books since
betur thā and öl uthur valūabl būks sins
written would look and read in phonetic spelling,
ritn wūd lük and rēd in fōnetik speling,
which will need little, if any, further change.
hwich wil nēd litl, if eni, furthur chānj.

— : —

All persons whose observing and reasoning
Öl pursnz höz obzurving and rēzning
powers have been awakened already know all of
pōurz hav bin awākend ölredi nō ö!

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the different characters of mankind which are thē difurent karakterz ov mankind hwich or of use to them as exemplars and for them to ov ūs tö them az eksemplorz and fōr them tö pattern after, also those whose careers and char-paturn aftur, ôlso thōz hōz kārērz and characters they should shun. Fiction reading would akturz thā shūd shun. Fikshon rēding wùd only obscure these practical realistic examples önli obskūr thēz praktikal rēalistik eksamplz while perverting the minds of the readers. hwil purvurting thē mīndz ov thē rēdurz.

Be an optimist regarding the future. Extend Bē an optimist rēgarding thē fütür. Ekstend the influence of your optimism to all of your thē inflüens ov yūr optimism tö ôl ov yūr neighbors, with a lively injunction to all of the nāborz, with a livli injunkshon tö ôl ov thē necessity for every person to work continuously nēsesiti fōr evri pursn tö wark kontinūusli and strenuously for the betterment of himself or and strenūusli fōr thē beturment ov himself ôr herself, also for the neighbors and the community. hurslf, ôlsō fōr thē nāborz and thē komūniti.

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All those who can best work and best agree along
Ól thõz hö kan best wurk and best agrē along
the line of Christian endeavor should be called
thē lín ov Kristyan endevor shùd bē kôld
greatest and most trustworthy in the community.
grātest and mōst trustwurthi in thē komūniti.

Parents, keep the minds and bodies of your
Parents, kēp thē mindz and bodiz ov yūr
children busy in work or study as useful and dis-
children bizi in wurk ðr studi az üsful and dis-
ciplining to them as possible, and, if you are
iplining tö them az posibl, and, if yū or
worthy parents, the more you can be with your
wurthi parents, thē mōr yū kan bē with yūr
children or have them with you during this time
children ðr hav them with yū dūring this tím
the better for you and for them; also the better
thē betur fōr yū and fōr them; ðlsō thē betur
for your neighbors.
fōr yūr nāborz.

Any amount of pension, local, State, or from
Eni āmōnt ov penshon, lōkal, Stät, ðr from
the General Government, to a father or to a
thē Jenural Guvurnment, tö ã fothur ðr tö ã

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widowed or forsaken mother cannot compensate
widōd ðr fōrsākn muthur kanot kompensāt
for his or her want of ability to control and
fōr hiz ðr hur wōnt ov ābiliti tö kontrōl and
properly care for their or others' children; and the
propurli kar fōr thār ðr uthurz' children; and the
probate judge should act accordingly.
prōbāt juj shūd akt akōrdingli.

Much giving of money or other necessary thing
Much giving ov muni ðr uthur nesesāri thing
to any person tends to the pauperization of that
tö eni pursn tends tö thē pōpurizāshon ov that
person young or old. Some recompense should be
pursn yung ðr old. Sum rekompens shūd bē
the rule; a little work now and then, or money.
thē rūl; ā litl wurtk nō and then, or muni.
Have not the Christian Churches done much to
Hav not thē Kristyan Churchez dun much tö
pauperize many persons, even entire families, in
pōpuriz meni pursnz, ēvn entir familiz, in
this and other countries?
this and uthur kuntriz?

The true helper of mankind is he who incul-
Thē trū helpur ov mankind iz hē hö inkul-

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cates self-reliance, sobriety, and thoughtfulness
kāts self-rēlians, sōbrīti, and thōtfūlnes
that will incite to true manliness, or womanliness,
that wil insit tö trū manlines, ðr wūmanlines,
and to thrift.
and tö thrift.

— : —

The habit of fiction reading is akin to a nar-
Thē habit ov fikshon rēding iz akin tö ã nor-
cotic habit. Both impair the will and weaken the
kotik habit. Bōth impār thē wil and wēkn thē
mind for the free and full consideration of useful,
mind fōr thē frē and fūl konsidurāshon ov ūsfūl,
practical affairs.
praktikal afarz.

— : —

Freedom from all enervating habits and true
Freedom from ðl enurvāting habits and trū
progress in every Christian virtue should be the
progres in evri Kristyan vurtū shud bē thē
watchwords of all persons.
wochwurdz ov ðl pursnz.

— : —

Phonetic spelling will eventually prevail ir
Fōnetik spelng wil eventūali prēväl ir

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every written and printed language. Get early
evri ritn and printed langwāj. Get urli
into all wise movements.
intō ðl wiz mövments.

Many mothers fondle their children injuriously
Meni muthurz fondl thār children injūriusli
in places and frequency, the girls particularly.
in plāsez and frekwensi, thē gurlz portikūlorli.
The most endearing acts of a mother are a wise
Thē mōst endēring akts ov ā muthur or ā wiz
embrace of her unmarried daughter and a prudent
embrās ov hur unmarid dōtur and ā prūdent
kiss of her son.
kis ov hur sun.

There are people with some culture in certain
Thar or pēpl with sum kultür in surtan
ways who are so hemmed in by narrow minds as
wāz hö or sō hemd in bī narō mindz az
to think that any change including improvement
tō think that eni chānj inklüding imprövment
in their habit of thought and action is not worthy
in thār habit ov thōt and akshon iz not wurthi
of their attention for a moment, much less for
ov thār atenshon fōr ā mōment, much les fōr

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their consideration. They are so set in mind and thār konsidurāshon. Thā or sō set in mind and fixed in habit as to be oblivious to all improvements. fikst in habit az tö bē obliuivius tö ðl imprövments. In fact, they have become crystallized as fogies, in fakt thā hav bēkum kristalizd az fögiz, bordering in the worst sense on the condition of bôrduring in the wurst sens on thē kondishon ov menaces to all that is good. menäsez tö ðl that iz güd.

— : —

The point of an emotional moral fictitiously drawn is but a dull point at its best, and it is drôñ iz but a dul pöint at its best, and it is usually lost in the unnatural and unhealthy emöüzüali lôst in thē unatûral and unhelthi emötion surrounding it.
shon surönding it.

— : —

Help others only so far as may be necessary
Help uthurz önli sō for az mā bē nesesäri to start them in the way of taking care of them-
tö stort them in thē wā ov tâking kar ov themselves. This rule applies to those just starting for selvz. This rûl apliz tö thôz just storting fôr

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themselves as well as to others of all ages from themselvz az wel az tö uthurz ov ñl äjez from childhood to the full end of one's working period chïldhûd tö thë ful end ov wun'z wurking përiod of life.
ov lif.

The word ghost should be omitted from all living vocabularies. It has been surrounded so long by halo and superstition as to be derogatory lóng bï hälö and súpurstishon az tö bë dërogätöri to the religion which retains it in its literature. tö thë rëlijon hwich rëtänz it in its liturätür. Holy Spirit is the best religious term. Hôli Spirit iz thë best rëlijus turm.

Nothing can compensate any person and comp-
Nuthing kan kompensät eni pursn and ko-
munity for their want of proper general good
müniti fôr thär wönt ov propur jenural gûd
character comprising good personality and prepa-
karaktur komprizing gûd pursnaliti and prepa-
ration for honest useful activity.
räshon fôr onest üsful aktiviti.

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Wise parents keep their children at home as
Wiz parents kēp thār children at hōm az
much as practicable. Their companionship should
much az praktikabl. Thār kompanyonship shūd
be of mutual advantage both in the present and
bē ov mūtūal advantāj bōth in thē prezent and
future.
fütür.

A shameful and most wicked habit it is to be
Ā shāmfūl and mōst wiked habit it iz tō bē
addicted to the use of tobacco. A painful sight it
adikted tō thē ūs ov tōbakō. Ā pānful sit it
is to all free men to see a man enslaved by the
iz tō ñl frē men tō sē ā man enslāvd bī thē
poison teat he is sucking and cannot quit it—will-
pōisn tēt hē iz suking and kanot kwit it—wil-
power enslaved, health and manhood shattered!
pōur enslāvd, helth and manhud shaturd!

Novel readers invariably think themselves the
Novel rēdurz invāriabli think themselvz thē
heroes, or heroines, of the fictitious tales they
hērōz, òr herōinz, ov thē fiktishus tālz thā
read! All of them are in a fictitious fairy land
ān ñi ñi them or in ā fiktishus fari land

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without foundation to stand upon, and without withöt fōndāshon tō stand upon, and withöt cultural initiative or experience, and without effort kultūral inishyātiv ðr ekspēriens, and withöt eſort or ability to prove themselves heroines or heroes ðr ābiliti tō prōv themselvz herōinz ðr hērōz in real life. In fact fiction reading unfits its in rēl lif. In fakt fikshon rēding unfits its devotees for properly meeting and dealing with the devōtēz fōr propurli mēting and dēling with thē realities of life.
réalitiz ov lif.

Phonetic spelling is so simple, and withal so Fōnetik speling iz sō simpl, and withol sō natural and expressive, that children learn it natūral and ekspresiv, that children lurn it readily, and, once learned, it is not forgotten. redili, and, wuns lurnd, it iz not fōrgotn.

The neglect or perversion of a child is one of Thē neglekt ðr purvurshon ov a chīld iz wun ov the worst of crimes, the latter being even worse, thē wurst ov krīmz, thē latur bēing ēvn wurs, if possible, than its murder! if possibl, than its murdur!

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Many young people of promising mien and
Meni yung pēpl ov promising mēn and
ability have been ruined to an incalculably worse
ābiliti hav bin rūind tö an inkalkūlābli wurs
fate than death by false and evil "friends."
fāt than deth bī fōls and ēvil "frendz."

— : —

Every person should keep active for the better-
Evri pursn shūd kēp aktiv fōr thē betur-
ment of himself and herself in all things that
ment ov himself and hurselv in 6l things that
pertain to the broadening of their faculties, and
purtān tö thē brōdning ov thār fakultiz, and
to the commendable experiences and successes
tö thē komendābl ekspēriensez and sukseezez
of life.
ov lif.

— : —

From the necessity of present-day conditions
From thē nēsesiti ov prezent-dā kondishonz
and requirements, active workers are perforce
and rēkwirments, aktiv wurkurz or purfōrs
driven to automatic habits in their work—doing
drivn tö ötōmatik habits in thār wark—dōing
many, if not most, parts of the work by rote.
meni, if not mōst, ports ov thē wark bī rōt.

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This makes the most abject toil tolerable to
This māks thē mōst abjekt tōil tolurābl tö
many minds, and enables workers of all grades to
meni mīndz, and enāblz wурkuz ov ôl grādz tö
give fuller attention to the parts containing more
giv fūler atenshon tö thē ports kontāning mōr
important details.
impōrtant dētālz.

When the etymology, or history, of any word
Hwen thē etimolōji, ôr histōri, ov eni wurd
is desired, consult the largest and most authori-
iz dēzīrd, konsult thē lorjest and mōst ôthōri-
tative dictionary; the Century or the Standard,
tātiv dikshonāri; thē Senturi ôr thē Standord,
either is commendable.
ēthur iz komendābl.

The parents are the proper guardians and
Thē parents or thē propur gordianz and
harborers of their children only when the parents
horbōrz ov thār children önli when thē parents
are of wholesome habits and so long as they work
or ov hōlsum habits and sō lōng az thā wruk
together harmoniously for the good discipline of
tögether hormōniusli fōr thē gūd disiplin ov

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the children in conduct and morals and for the thē children in kondukt and mōrals and fōr thē proper development of their bodies and minds propur dēvelopment ov thār bodiz and mindz according to their several needs. A parent with akōrding tö thār sevural nēdz. Ä parent with a narcotic habit of any kind is not a proper ä norkotik habit ov eni kind iz not a propur guardian; and every one who is not entirely gordian; and evri wun hö iz not entirli exemplary in all habits should be kept away ekseinpläri in ôl habits shud bē kept awā from children, who should then be under the from children, hö shud then bē undur thē direction of the probate judge—the guilty parent direkshon ov thē prōbāt juj —thē gilti parent working to pay the bills.
wurking tö pā thē bilz.

Beware of gnostics and gnosticism; also of Bēwar ov nostiks and nostisizm; Also ov agnostics and agnosticism. The former are too agnostiks and agnostisizm. Thē fōrmur or tö closely allied to the superstition regarding ghosts, klöslí alid tö thē supurstishon rēgording gösta,

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physical and religious. The latter are based only fizikal and rēlijus. Thē latur or bāst önli on pedantry and ignorance. on pedantri and ignōrans.

Gnawing animals, the Rodentia ov zoologists, Nōing animalz, thē Rōdensha ov zōolōjists, are very like a large percentage of mankind in or veri lik ā lorj pursentāj ov mankind in their present degenerate condition, in that they thār prezent dējenurāt kondishon, in that thā are destructive and dangerous to the best interest or dēstrukтив and dānjurus tō thē best inturest of mankind when not closely confined. ov mankind hwen not klōsli konfind.

Keep the children, and all others, from games Kēp thē children, and ôl uthurz, from gāmz of chance—cards, billiards, dominoes, checkers, ov chans —kordz, bilyordz, dominōz, checkurz, and so on. No one has any time for such games and sō on. Nō wun haz eni tīm fōr such gāmz if properly tutored and inclined to conversation, if propurli tūtord and inklind tō konvursāshon, natural history, reading of proper books, includ-natūral histōri, rēding ov propur búks, inklüd-

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ing those of vocal and instrumental music, and a
ing thöz ov vökal and instrümental müzik, and a
few diversional activities worthy of one's time
fü dívurshonal aktivitiz wurthi ov wun'z tím
and efforts.
and eförts.

— : —

The average working man and woman of all
Thē avurāj wurking man and wúman ov öl
ages, if of good character and well poised, are in
äjez, if ov gúd karaktur and wel pöizd, or in
as good if not better position to enjoy the real
az gúd if not betur pözishon tö enjöi thē rēl
pleasures and merits of life than are the very
plezürz and merits ov lif than or thē veri
rich. Recognize the glory of honest work, render
rich. Rekogniz thē glöri ov onest wurk, rendur
due thanks to your Heavenly Father, and you will
dū thanks tö yur Hevnli Fothur, and yü wil
be happy at all times.
bē hapi at öl tímz.

— : —

It is becoming more and more evident to think-
It iz békumig mör and mör evident tö think-
ing persons that coquetting with narcotics, such
ing pursnz that köketing with norkotiks, such

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as tobacco, alcoholic beverage, cocaine, any of az tōbakō, alkōhōlik bevurāj, kōkān, eni ov the opiates, and so on, or with vice of any kind, thē öpiäts, and sō on, ðr with vīs ov eni kind, is dangerous and should be strictly prohibited. iz dānjūrus and shūd bē striktli prōhibited.

Use your influence in favor of science which Uz yür inflüens in fāvur ov siens hwich has been defined as the language of demonstrated haz bin dēfīnd az thē langwāj ov demonstrāted truth. Scientific exhumations and explorings trüth. Sientifik ekshūmāshonz and eksplōrings have demonstrated many of the truths of the hav demonstrāted meni ov thē trüthz ov thē Bible.

Bibl.

Commendable insurance among the generality Komendābl inshūrans amung thē jenuraliti of people would be conducive to their thrift, ov pēpl wūd bē kondūsiv tö thār thrift, morality, and healthfulness. Such insurance should mōraliti, and helthfūlnes. Such inshūrans shūd be governmental and compulsory. bē guvurnmental and kompulsōri.

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Whatever can save children from one to five
Hwotevur kan sāv children from wun tö fiv
years of the most puzzling, unreasonable, and
yērz ov thē mōst puzzling, unrēznabl, and
unnecessary struggle in the early school life should
unesesāri strugl in thē urli sköl lif shūd
be conscientiously and earnestly sought after and
bē konsienshusli and urnestli sōt aftur and
obtained for their more interesting and better
obtānd fōr thār mōr inturesting and betur
advancement in after years. Such saving of time
advansment in after yērz. Such sāving ov tīm
and conservation of spirit can be found in the
and konsurvāshon ov spirit kan bē fōnd in thē
phonetic spelling, to the exclusion of the old.
fōnetik speling, tö thē eksklüzyon ov thē old.

— : —
Child Study and Child Welfare Clubs, and
Child Studi and Child Welfar Klubz, and
Mothers' Meetings, only need well-informed, well-
Muthurz' Mētingz, önli nēd wel -infōrmđ, wel-
balanced, and active leaders in every community
balanst, and aktiv lēdurz in evri komūniti
to facilitate the proper care and education of the
tö fāsilitāt thē propur kar and edūkāshon ov thē

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children. Proper motherhood and the proper children. Propur muthurhüd and thē propur rearing of children should be appreciated as rēring ov children shūd bē aprēshiäted az sacred work, watchful supervision of which is sākred wurk, wochfūl supurvizon ov hwich iz needed in every community. nēded in evri komūniti.

Children should be taught in a way to avoid sex consciousness, and pruriency. When nearing puberty suggestions should be somewhat oftener pūburti sugjestyonz shūd bē sumhwot ðfnur enforced for the avoidance of evil-minded play enfōrst fôr thē avôidans ov ēvil-minded plā and school-mates, and that they should always and sköl-mäts, and that thā shūd ðlwāz demean themselves gentlemanly and lady-like; dēmēn themselvz jentlmanli and lädi -lik; and should ignore many desires, keeping the mind and shūd ignör meni dezirz, kēping thē mind away from self and on studies or on the welfare āwā from self and on studiz ör on thē welfar

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of others. After puberty the sexes should be
ov uthurz. Aftur puburti thē seksez shūd bē
taught in separate schools.
tōt in separāt skölz.

— : —

A man can be independent and have the
A man kan bē indēpendent and hav thē
blessed feeling and joy of independence only as
blesed fēling and jōi ov indēpendens önli az
he is master of himself and a prudent though
hē iz mastur ov himself and a prūdent thō
firm master of his household; owner of, or with
furm mastur ov hiz höshöld; önur ov, ör with
but little debt on, his home that he with a feeling
but litl det on, hiz höm that hē with a fēling
of satisfaction can call his home; where he is
ov satisfakshon kan kōl hiz höm; hwar hē iz
content to remain between all working and church
kontent tö rēmān bētwēn öl wурking and church
hours in full enjoyment of his family; loyal to
örz in füл enjōiment ov hiz famili; løyal tö
his friends, his Church, his State, and his Nation.
hiz frendz, hiz Church, hiz Stät, and hiz Nāshon.

— : —

Economic progress alone cannot improve the
Ekōnomik progres älon kanot impröv thē

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human race. A good admixture of Christianity
hūman rās. Å gúd admikstür ov Kristyaniti
is necessary.
iz nesesāri.

Many well-meaning men harm a good cause
Meni wel -mēning men horm å gúd kōz
by being afraid to oppose the wrong, or from their
bi bēing āfrād tö opōz thē rōng, òr from thār
general inefficiency or want of ability to push
jenural inefishensi òr wōnt ov äbiliti tö push
forward their work to successful issue. Beware
fōrword thār wurk tö suksesful ishū. Bewar
of inefficient men.
ov inefishent men.

If evil-doers are not certain of electing one of
If ēvil-döurz or not surtān ov ēlekting wun ov
their own kind to important office they work for
thār ön kind tö impōrtant öfis thā wurk fōr
the choice of a well-meaning man whom they
thē chōis ov å wel -mēning man höm thā
know to be inefficient. In such choice they too
nō tö bē inefishent. In such chois thā tö

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often win by the help of the churches, to the
ðfn win bi thē help ov thē churchez, tö thē
shame of the latter.
shäm ov thē latur.

The accomplishment of anything really worth
The akomplishment ov enithing rēli wurth
while to yourself, family, and other worthy people
hwil tö yurself, famili, and uthur wurthi pēpl
should, and generally does, bring the most happy-
shüd, and jenurali duz, bring thē mōst hapi-
ness. It may not be pecuniary gain, and should
nes. It mā not bē pēkünyāri gän, and shüd
not be any victory over anyone to his harm.
not bē eni viktōri övur eniwun tö hiz horm.

No person should submit to be governed by any
Nō pursn shüd submit tö bē guvurnd bi eni
habit from which real benefit is not derived without
habit from hwich rēl benefit iz not dērivd withöt
a succeeding sting of injurious effect. Correct
ā suksēding sting ov injūrius efekt. Kōrekt
habits should cultivate and strengthen the will
habits shüd kultivät and strengthen thē wil
through thoughtful judgment to the possession of
thrü thōtful jujment tö thē posesyon ov

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the real treasures of life and the faith for a yet
thē rēl trezūrz ov līf and thē fāth fōr ā yet
happier life to come.
hapiur lif tö kum.

— : —
Closely allied to the principle of unsexing and
Klōsli alid tö thē prinsipl ov unseksing and
thereby sterilizing all persons who should not be
tharbī sterilizing ôl pursnz hö shūd not bē
permitted to beget children rests the holy obliga-
purmited tö bēget children rests thē hōli obligā-
tion of all persons in proper health and freedom
shon ov ôl pursnz in propur helth and frēdom
from the taint of transmissible diseases to legally
from thē tānt ov transmisäbl disēsez tö lēgali
marry and beget large families to their honor.
mari and bēget lorj familiz tö thār onor.

— : —
All persons should continually keep in mind
Ôl pursnz shūd kontinüali kēp in mind
the fact that the Constitution of the United
thē fakt that thē Konstitūshon ov thē United
States of America prescribes any and every kind
Stāts ov Amerika prēskribz eni and evri kind
of punishment necessary for the public good.
ov punishment nesesäri fōr thē publik gūd.

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To be proficient in any kind of honest work
Tö bē prōfishent in eni kind ov onest wruk
of one's own choice should be a cherished happiness
of wun'z ðn chðis shud bē a cherisht hapi-
ness throughout life however long.
nes thruöt lif höwevur lóng.

— : —
Thoughtfulness, adaptability, propriety, even-
Thðtfülnes, adaptabiliti, pröprieti, ēvn-
ness of temper, application, and the golden rule
nes ov tempur, aplikashon, and thē göldn rül
are the six cardinal virtues for success and happi-
or thē siks kordinal vurtüz för sukses and hapi-
ness in this life.
nes in this lif.

— : —
The habit of lying so much complained of in
Thē habit ov liing sō much kompländ ov in
children is a result of their having heard and read
children iz a rēzult ov thār having hurd and red
fairy and other fictitious stories in their infancy
fari and uthur fiktishus stōriz in thār infansi
and later childhood, and of the distortions of
and lätur childhūd, and ov thē distōrshonz ov
their imaginations thereby.
thār imajināshonz tharbi.

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Children, like persons of all ages, have no time for fiction reading and mongering, to say nothing further here of fiction's evil effects. There is too much of useful knowledge that should be instilled, including music and other studies in preparation for one's life work, diversion, and recreation. Gather the why of things.

Children, līk pursnz ov ðl ājez, hav nō tīm fōr fikshon rēding and munguring, tō sā nūthing furthur hēr ov fikshon'z ēvil efekts. Thar iz tō much ov ūsful nolej that shūd bē instild, inklūding mūsik and uthur studiz in preparāshon fōr wun'z lif wurk, divurshon, and rekrēashon. Gathur thē hwī ov thingz.

Every wise effort to better mankind in the correct way is sure to be opposed in a free country by a horde of irresponsible people who would defeat all measures tending to curtail vice and to forward the right.

Evri wīz efort tō betur mankind in thē kōrekt wā iz shūr tō bē opōzd in ā frē kuntri by a hōrd ov irēsponsibl pēpl hö wūd dēfēt ðl mezūrz tending tō kurtāl vīs and tō fōrword thē rit.

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Unwise legislators have done much to defeat
Unwiz lejislātorz hav dun much tö dēfēt
true progress. Such has already occurred regard-
trū progres. Such haz ôlredi okurd rēgord-
ing the new sciences of eugenics and euthenics,
ing thē nū siensez ov üjeniks and ütheniks,
which teach how to improve the human races by
hwich tēch hō tö impröv thē hūman räsez bī
proper selection and environment, as expressed,
propur sēlekshon and environment, az eksprest,
and repeated, on preceding pages.
and rēpēted, on prēsēding pājez.

— : —

The narcotic habits of Americans are declared
Thē norkotik habits ov Amerikanz or dēklard
by some writers as far worse, and much more
bī sum riturz az for wurs, and much mōr
difficult to deal with, than is the widely advertised
difikult tö dēl with, than iz thē widli advurtizd
opium habit of the Chinese!
öpium habit ov thē Chinēz!

— : —

The impairment of mentality and efficiency
Thē imparment ov mentaliti and efishensi

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by perversion from narcotics direct, or by hered-
bī purvurshon from norkotiks dīrekt, òr bī hered-
ity, are of like sad import to humanity.
iti, or of lik sad impōrt tō hūmaniti.

The Michigan State Board of Health has pub-
Thē Mishigan Stāt Börd ov Helth haz pub-
lished the fact that in every seven children born
lisht thē fakt that in evri sevn children bōrn
one dies before its birth. This is one of Nature's
wun diz bēfōr its burth. This iz wun ov Nātūr'z
ways of protecting the race from the unfit!
wāz ov prōtekting thē rās from thē unfit!

Let us be thoughtfully eugenistic in selection,
Let us bē thōtfūli üjenistik in sēlekshon,
and euthenistic in environment, for the good of
and üthenistik in environment, fōr thē gūd ov
ourselves and in the help of others; and for the
örselvz and in thē help ov uthurz; and fōr thē
betterment of humanity specially and generally.
beturment ov hūmaniti speshali and jenurali.

The decreased hours of work for the laboring
Thē dēkrēst örz ov wukr fōr thē läboring

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men have not been compensated for to the public
men hav not bin kompensäted fôr tô thê publik
good in the decline of immorality, or in the in-
gûd in thê dëklin ov imôraliti, òr in thê in-
crease of sobriety, practical economy, thrift, and
krës ov sôbrieti, praktikal ekonômi, thrift, and
home-ownning!
hôm -öning!

Many laboring people spend their hard-earned
Meni läboring pêpl spend thâr hord-urnd
money on habits which but destroy health and
muni on habits hwich but dëstrôi helth and
mind, thus deliberately making themselves worse
mind, thus dëliburâtli mäking themselvz wurs
in every sense than they were at the beginning of
in evri sens than thâ war at thê bëgining ov
their life-work! Such people receive too much
thâr lif -wurk! Such pêpl rësëv tô much
money; the more they receive the worse their
muni; thê mör thâ rësëv thê wurs thâr
condition becomes. They should not receive any
kondishon bëkumz. Thâ shûd not rësëv eni
money, but be under close observation of thor-
muni, but be undur klös obzurvâshon ov thur-

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ough guardians who would look after them and
ð gordianz hö wud lük aftur them and
their work, receive all of the pay therefor, and,
thär wurk, rësëv ðl ov thë pä tharför, and,
also, look after their families. When left to them-
ðlsö, lük aftur thär familiz. Hwen left tö them-
selves their labors are far worse than labor lost!
selvz thär läborz or for wurs than läbor löst!
Together with their shocking and demoralizing
Tögetherur with thär shoking and dëmôralizing
examples to all who see them, are not their lives
eksamplz tö ðl hö së them, or not thär livz
among the most serious of tragedies? Should not
amung thë möst sërius ov trajëdiz? Shud not
all such be treated and corralled on State farms
ðl such bë trëted and kôrald on Stät formz
as heretofore mentioned?
az hërtöförmenshond?

The term and significance of conscience are
Thë turm and signifikans ov konshens or
altogether too much neglected throughout the
ðltögetherur tö much neglekted thrüöt thë
training and education of children and youths,
träning and edükäshon ov children and yûthz,

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and, in fact, throughout all of the educational and, in fakt, thrüöt öl ov thē edükäshonal courses. Herein the entire question of morality körsez. Hērin thē entir kwestyun ov moraliti is involved. Persons without an educated, refined iz involvd. Pursnz withöt an edükäted, rēfind conscience, if any conscience at all! Often is this konshens, if eni konshens at öl. Öfn iz this statement made regarding people, and even restätment mād rēgording pēpl, and ēvn rēgarding some of our own friends! gording sum ov ör ön frendz!

• ————— : —————

We are all debtors. None is wholly independent Wē or öl detorz. Nön iz hōli indēpendent or free from our Heavenly Father. Many people ör frē from ör Hevnli Fothur. Meni pēpl are not paying their debts in several senses, nor or not pāing thār dets in sevural sensez, nōr are they making serious effort to pay even a small or thā māking sērius esort tö pā ēvn a smōl part of them. It is the duty of everyone to study port ov them. It iz thē dūti ov evriwun tö studi introspectively and in every way wherein he or intrōspektivli and in evri wā hwarin hē ör

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she is remiss and wanting in any phase of life,
shē iz rēmis and wōnting in eni fāz ov lif,
that compensation may be made.
that kompensāshon mā bē mād.

— : —

Beware of pessimism or cynicism. No person
Bewar ov pesimizm ör sinisizm. Nō pursn
should permit himself, or herself, to become a
shūd purmit himself, ör hurslf, tö bēkum ā
pessimist or a believer that this world and life
pesimist ör ā bēlēvur that this wurld and lif
are the worst possible; nor should they permit
or thē wurst possibl; nōr shūd thā purmit
themselves to become imbued with too gloomy a
themselvz tö bēkum imbūd with tö glömi ā
view of the affairs of life in any sense.
vū ov thē afarz ov lif in eni sens.

— : —

Imbue yourself with the noble joy of living;
Imbū yurstf with thē nōbl jōi ov living;
the joy which comes from good health, bright
thē jōi hwich kumz from gūd helth, brīt
hopes for the morrow, and the desire to spread
hōps fōr thē morō, and thē dēzir tö spred
abroad your good will and happiness to all man-
abrōd yūr gūd wil and hapines tö ôl man-

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kind; all of which should be founded upon a firm kind; öl ov hwich shud bē fönded upon a furm and abiding faith in the Christian religion, without and abiding fāth in thē Kristyan rēlijyon, withöt quibbling or backbiting.
kwibling ör bakbiting.

— : —
An intelligent discontent regarding an unwhole-

An intelijent diskontent rēgarding an unhölf-
some condition of your neighborhood combined
sum kondishon ov yūr nāborhūd kombind
with thoughtfulness and efficient action for its
with thōtfūlnes and efishent akshon fôr its
betterment, is fostered and abetted by wisdom
beturment, iz fosturd and abeted bī wizdom
for its correction.

fôr its kôrekshon.

— : —
The decadence of the descendants of the

The dēkādens ov thē dēsendants ov thē
original and early stocks of immigrants to Amer-
ōrijinal and urli stoks ov imigrants tö Amer-
ica is greatly to be lamented. There are evidences
ika iz grātli tö bē lämented. Thar or evidensez
on every hand of the neglect of many of them to
on evri hand ov thē neglekt ov meni ov them tö

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join the patriotic societies of the Colonial and
jōin thē pātriotik sōsietiz ov thē Kolōnial and
Revolutionary periods which are for the purpose
Revōlūshonāri pēriodz hwich or fōr thē purpōs
of fostering the memory of their brave and
ov fosturing thē memōri ov thār brāv and
patriotic ancestors, the sentiment of which should
pātriotik ansestorz, thē sentiment ov hwich shūd
enthuse every heart and inspire every soul with
enthūz evri hort and inspir evri sōl with
patriotic zeal to embrace every opportunity to
pātriotik zēl tö embrās evri oportūniti tö
reverence their memory. The spirit of patriotism
revurens thār memori. Thē spirit ov pātriotism
is contagious, and should be properly exhibited at
iz kontājus, and shūd bē propurli ekzibited at
all proper occasions for the education of the
ōl propur okāzyonz fōr thē edūkāshon ov thē
foreigners so numerous among us, and for the
fōrenurz sō nūmurus amung us, and fōr thē
benefit of the children generally.
benefit ov thē children jenurali.

Sin, sinful habit, is the cause of all of the
Sin, sinful habit, iz thē kōz ov ōl ov thē

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woe and wretchedness which are all too common
wō and rechednes hwich or ȳl tö komon
everywhere.
evrihwar.

— : —

The earth is given to man for his good exercise
Thē urth iz givn tö man fōr hiz gūd eksercise and sustenance. If he permits thistles and
sīz and sustenans. If hē purmits thislz and other noxious weeds to flourish, his food-crops
uthur noksyus wēdz tö flurish, hiz föd -krops will languish. Vigorous, cleanly farming is in
wil langwisch. Vigorus, klenli forming iz in every respect his duty and to his interest. So it
evri rēspekt hiz dūti and tö hiz inturest. Sō it is regarding the moral atmosphere about man. It
iz rēgording thē mōral atmosfēr abōt man. It is his duty, and should be always felt to his interest
iz hiz dūti, and shūd bē ȳlwāz felt tö hiz inturest in every sense, to keep the moral atmosphere sur-
in evri sens, tö kēp thē mōral atmosfēr surrounding him clean, even if it requires the most
ōnding him klēn, ēvn if it rēkwirz thē mōst vigorous uprooting of vices and evil habits by
vigorous uprōting ov visez and ēvil habits bī

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unsexing, or even the putting to death legally, unseksing, ðr ēvn thē pūting tö deth lēgali, of all notorious offenders. The Constitution of ov ðl nōtōrius ofendurz. Thē Konstitūshon ov the United States provides for the most vigorous thē Stāts prōvīdz fōr thē mōst vigorus measures necessary.
mezürz nesesāri.

The time has come when the States of the Thē tīm haz kum hwen thē Stāts ov the Great American Republic should unite in a spir-
Grät Amerikan Rēpublik shūd ūnit in a spir-
ited and persistent call to The Congress for drastic
ited and persistent kōl tö The Kongres fōr drastik
executive legislation against the manufacture,
eksekütiv lejislāshon agenst thē manūfaktür,
shipment, or sale of all alcoholic beverages;
shipment, ðr säl ov ðl alkōhōlik bevurājez;
against the cultivation, manufacture, and sale of
agenst thē kultivāshon, manūfaktür, and säl ov
tobacco, and to the exclusion of these degener-
tōbakō, and tö thē eksklūzyon ov thēz dējenur-
ating products from commerce to, from, and
āting produkts from komurs tö, from, and

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within the States and Territories of the United
within thē Stāts and Teritōriz ov thē Ünited
States; also for the strict control of all drug
Stāts; ðlsð fōr thē strikt kontrol ov ðl drug
products, that their use may not be perverted to
produkts, that thār ūs mā not bē purvurted tō
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noksyus habit-fōrming.



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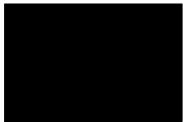
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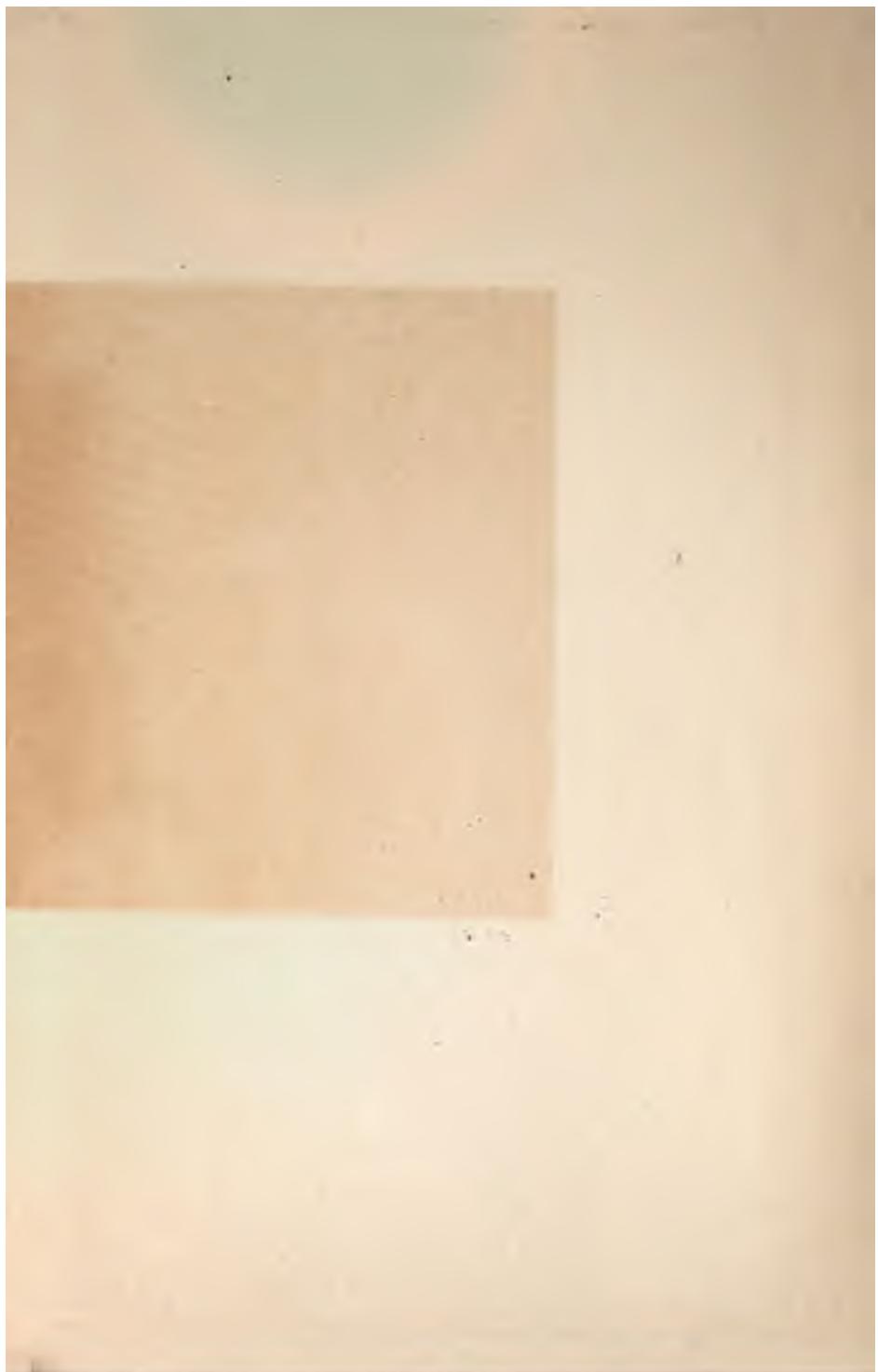
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